THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

For the Churchman.

THE CHRISTMAS GREEN.

And the glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary.—Isaiah lx. 40.

From the leafless wood we have gather'd the pine,
And the hemlock branch, and the winter vine,
And the laurel hath sprung from its frozen sod,
To wreathe in beauty the house of God.

For this the fir-tree and box shall wane
Its leafy wing o'er the holy pane;
Round the sainted altar the wreath shall fall,
And the holy cross on the hallow'd wall.

For this, the cedar its leaf unfurl'd,
And hung in shade o'er an icy world;
And we strew thy path, Oh Saviour! now,
With the living green, and deathless bough.

'Tis our hosanna! a voiceless pray'r
Feeling that language can never share;
'Tis the silent worship of heart to thee,
And this is its bright orthography.

Death touch'd our home—and the spirit grieves,
Its loved have past with the summer leaves,
Yet brighter thoughts crest the surge of wo,
Work'd white from the turbid depth below.

A thought of Heaven! a trust in God!
The faith that springs from its darken'd sod,
A winter vine that the *storm* has traced;
God's autograph on a blighted waste!

For this the fir tree and pine shall wave
Its leafy wing o'er the holy pave;
Round the sainted altar the wreath shall fall,
And the holy cross on the hallow'd wall.

S. W. C.

The following amusing specimens of idiosyncracy are taken from the Christian Observer; to the editor of which journal they were addressed:

Parsonage, Linthwaite, Nov. 6, 1839.

Rev. and dear Sir,—Permit me to address these lines to you, not with the intention of entering into a controversy, (for we must *agree* to *disagree*,) but for the purpose of informing you that I have read your review of my late publication, and am sincerely obliged to you for several useful hints you gave me, and of which I hope to profit in my next publication; but at the same time I must confess that I feel grieved to find that you seem to try to give to the public the impression that I confined myself entirely to the preaching of the personal advent of Christ, and his visible reign upon earth, of which certainly you cannot accuse me with justice; so for instance to the Jews in Cephalonia, I preached the sufferings of Christ by expounding to them the 53d chapter of Isaiah, &c.

I do not recollect that I ever accused the spiritualizers (I use this term without intention of offending you or any one else) that they do not believe in any advent of Christ at all; I know that they *believe this:* but your spiritualizing gentlemen have *vague* and *wild* views on this subject, whilst I like *sobriety* in every thing, and especially in the interpretation of Holy Writ. Beside this, you give the public to understand that I attacked the Missionary Societies in Dr. Hook's church. Now I am sure that you were misinformed on this subject, for I had a long conversation with *Doctor Hook* on the great use of the *British and Foreign Bible Society*, and I mentioned to that *holy, good, excellent*, but *persecuted friend*, (I mean Dr. Hook) as an instance, my meeting with a Brahman on the frontiers of Tibet, expounding the Bible to a number of Hindoos and Budhists! The first sermon I preached in Dr. Hook's church was the subject of the *Millennium*, in which he does not go with me all the length, as you know, nor any of the people at Oxford. My sermon on *Apostolic Succession, Baptismal* Regeneration, and the importance of the Lord's Supper, in which points I *completely agree* with the people of *Oxford*, (I mean with Pusey, Newman, and Palmer,) I preached in the church of the Rev. Mr. Fawcett, at Woodhouse, who does not go all length with me on these *points!* On *Tradition*, I preached for the Rev. Mr. Poole, at Leeds, but Dr. Hook told me after the sermon that I went *too far* on the subject of *Tradition;* and Dr. Hook lately reproved me in a letter for having made an observation at Huddersfield, in the meeting of the Propagation Society, which might give offence to the Church Missionary Society!

I lately had a long conversation with him (Dr. Hook) on the great talents of several missionaries of the *Jews' Society*—a truth which I am sure many members of the Church Missionary Society will not like to hear—for there is evidently a jealousy existing in the minds of many advocates of the Church Missionary Society against the Jews' Society! I like the members of the committee as private gentlemen; but all I maintain is, that they are not *fit;* nor is it proper that they should give orders to ordained missionaries, or any other missionary: for a person may be a very *clever man* in his business in Oxford street at London, but an old woman in Aleppo! It is true that I find fault with some missionaries; but they have also a right to find fault with me: for I myself have made a great many *blunders* during my missionary operations; as, for instance, at *Madras*, where I evidently acted with very great *imprudence*, and thus several times in Egypt and at Lahore! therefore you may publish this candid confession of mine!

Now with regard to *Pusey, Newman*, and *Hook!* I call none of them my *masters*—but so much I must say in their behalf, that I believe them to be *pious, holy, good*, and *excellent men*, and the most *powerful opponents to Popery*, which (I mean Popery) is an *anti-Christian system*—and I detest Popery, and *hate* it with a *perfect hatred*—but I accuse myself in my work for imprudence in my proceedings in Ireland in the year 1826—Tottenham at Bath is the man to cope with them, but not Tresham Gregg at Dublin! But I forgot quite the writers of the Oxford Tracts!

The fault I find with the Record is, that it gives *garbled* and *perverted* statements of the principles of those holy men, which, if I should have time, I could sufficiently prove it, by numerous *instances!* Secondly, the writers in the Record have frequently shown an *inquisitorial spirit;*—what right have they, for instance, to ask Mr. Newman what he said in private about the Bishops of Chester and Winchester? I am far from subscribing to all the sentiments of the Oxford people; some of them *allego* too much the Prophecies, just as you do *yourself;* but with all this they are honest and good people. There is a great deal of truth in what they say about *reserve*—but I do not go with them in this respect *all the length!*

Now with regard to my views *on the Voice of the Church* and *Tradition*—I believe that a good pious soul, by reading simply the Scripture, may find out the truth, with God's grace, without *Tradition;* but *Tradition* is a safeguard against *heretics!* However, more the next time. You may also assure the committees of the Jews' and Church Missionary Society, that I love them most cordially! Pray insert this letter in your next number.

I have only to observe, how can Charlotte Elizabeth attack me for having inserted a poem of an Arabian Bedoveen which I heard in Arabia, and which was paraphrased by Mr. Perring at Leeds! Ladies ought never to be reviewers, nor controversialists! Charlotte Elizabeth ought to write books for little children, not against *Pusey*.

Yours affectionately,

Joseph Wolff.

P. S. Let Charlotte Elizabeth go to *Oxford*, and argue the subject over with Mr. Newman; if they are *Papists* (*what they are not*) they will make a Papist of her in five *minutes*.

Linthwaite, 7th December, 1839.

To the Rev. Editor of the Christian Observer.

Rev. and dear Sir,—I must write to you once more, to explain to you some other points with regard to some of your remarks. You say that there is a gap between 1831 and 1835: I beg leave to observe, that my journals containing my journeys from Malta to Bokhara, and thence to Calcutta, and back to Malta, which journeys were made from the years 1831 to 1835, have been printed several years ago, but are now out of print, and I intend to prepare a third edition of them, with *additions*.

My future publication about *America* will be a *kind* but not a *pungent* one, for I received great kindness in America, and I am especially attached to the Episcopal Church there, whilst I cannot but speak also with gratitude of the kindness I received from the *Presbyterians*, and *Congregationalists*, and *Lutherans*, though I decidedly differ from them with regard to *Church discipline;* for I firmly believe that the *Church of God* is a *visible body*, and the doctrine of the *invisibility* of the *Church* I believe to be *downright nonsense;* and further, I believe that the real Church government must consist of *Bishops, Priests, and Deacons*. The very fact that all the Eastern Churches *know nothing* of a *Presbyterian form* of government, proves sufficiently that it never *existed!*

So far about this *point*.

Now about committees. I beg you not to be uneasy in this respect, for I am a great friend of all the gentlemen in the committees. As a proof, I refer you to Mr. Crickmer, Lay Secretary of the Jews' Society, whom I consider to be a very useful *man*, for he gives always exact accounts to missionaries of the minutes of the committee; and beside this, he has furnished Mr. Ewald, the missionary, a brother of mine according to the *flesh*, with a wife, by giving his own daughter to *him!* I beside this refer you to my friend John Reading, the *waiter* in the committee-room, 16 Exeter Hall, Strand. I am very *intimate* with *him*, for I believe him to be a most useful *him*. If you want Bibles and *Tracts* well packed up and put in the trunk so as not to be spoiled, I refer you to John Reading; if you are sent on a deputation for the Jews' Society, and you wish to have your place taken in the coach, I refer you to my *excellent friend* John Reading; after you have been in the committee-room, discussing the arrangements to be made about the anniversary *meetings*, so that you are exhausted, and wish to get a mutton chop and a pint of beer, I refer you to my *friend* John Reading; if you wish to send about *advertisements*, I refer you to my friend John Reading; and if you wish to have bills *cashed*, I refer you to the excellent Mr. *Christian* and *others*, who also will be able to converse with you on *Calvinism*, or Arminianism, high or low doctrine. But all I wanted to say is, that the linen-drapers, &c. are not fit people to judge about, or direct the movements, pursuits, and plans of a *missionary*. I give you an instance: Some years ago I attended the committee when the subject was discussed about the dismissal of Dr. Naudi at Malta, and that he (Dr. Naudi) should be requested to deliver the books of the Society to somebody at Malta! An *architect* at the *time* had taken *the chair*, who gravely proposed that Dr. Naudi should be desired to deliver the books to his British Majesty's consul at Malta; and the proposal would have received the unanimous consent of the committee, if one had not observed, it was better to direct him to send the books to the Rev. Mr. Schlienz. Now if Mr. Schlienz had not been at Malta, they would have written to Naudi that he should send the books to the British consul at Malta, not knowing that there are no *British consuls* in a British *colony!*

Another most excellent man of the committee sent me sermons of Mr. Simeon to Jerusalem, for the express purpose that I should lend them to the Jews at Jerusalem, *who don't know English!*

Now I say that the best plan would be, that all societies should form branches of the *mother societies*, the Propagation and Christian Knowledge Societies, in order that both these societies might be enabled to employ people from all those countries to which they send missionaries, in acting as advisers for their respective countries. Thus the Propaganda at Rome acts, and in this we might take their example without apprehension of approaching to the system of Popery!

Bishops ought to have the only right to give instruction to the missionary, and laymen to transact the worldly affairs; and the Bishops ought to be assisted by the Priests and Deacons in advising the missionaries. There ought to be not only missionaries who are ordained as Priests, but also consecrated as Bishops—as the American Church has consecrated Dr. Kemper, and as the Armenian Church of old consecrated Isaac.

No *lady*—I say, no *munificent lady*—should be allowed to send her *advice* and *counsel* to a missionary, as I once received a letter of *maternal advice* from a lady at Cheltenham. I am, for this reason, decidedly opposed to the Trinitarian Bible Society; for here a set of laymen order their subscribers to sign a *creed* composed by laymen, which is a most unheard of and impertinent assumption!

Now, dear sir, I beg you to believe me, that all I wrote, I wrote in a *spirit of love*, and *assure* you that I feel nothing but love; it is true that I express myself sometimes in an unguarded and foolish manner, which I am always sorry for after. If you favor me with your name, as all editors ought to do, I shall, on my arrival at London, call on you, and kiss and embrace you, as your affectionate brother.

Joseph Wolff,
Incumbent of Linthwaite, near
Huddersfield, Yorkshire.

P. S. I hope that you will not fail to perform your promise in giving the continuation of your Review; and send me a copy of it, directed Rev. Dr. Wolff, Linthwaite, near Huddersfield.

Dr. Pusey and the Oxford Tracts.—Our readers all know that the aim of the Gospel Messenger from its commencement 13 years ago to this present writing, has been to present an honest, simple and plain statement of evangelical truth and primitive Church rule as maintained in the Creed, Articles and worship of our Communion, as settled at the Reformation. All know that we have aimed to avoid every thing like angry debate and bitter controversy; differ we must from others, but in good feeling and fairness we yield to none.

On the subject, of late a much agitated one, about the Oxford Tracts, we have kept ourselves from very definite or warm expressions, because we had not seen, except in some occasional publications, the whole series, and were as little disposed as able to enter upon a discussion of their merits. Yet to those who suspected us of hostility to them, we might well state that the first notice of the "Tracts for the Times" in any Church Journal of the country was taken in our humble sheet some three or four years ago, together with long extracts, and with approbation.

We have lately read more of them, and now have before us the letter of their contributor, Dr. Pusey, to the Bishop of Oxford.

Since the days of Latimer, Cranmer, and Ridley, we have seen nothing more full of pure and holy feeling, more faithful to primitive rule and Gospel fidelity, more devoutly concerned for the preservation of the principles of the Reformation. If it were to be our last expression, we could not but say, for meekness and fervor, we have rarely, from modern pens, read such pages as these. As to the attempt to fasten on Dr. Pusey and his associates the charge of a leaning to Popery, we should think it on a par with the attempt to convict the late Bishop White of a leaning to Mahometanism.—*Utica Gospel Messenger.*

COMMUNICATIONS.

For the Churchman.

The Book of Psalms; *translated into English verse. By the* Rev. George Burgess, A. M. *Rector of Christ Church, Hartford.* New York: Huntington & Co. 1840.

The prominence of the Psalms in the public services of the Church, and the frequency with which they are introduced into the Liturgy, render them objects of peculiar interest to Churchmen. As the Anthem and Chant are the only forms in which music can be adapted to the ordinary prose translation, and as these compositions are usually of difficult execution, a metrical version is requisite to insure the general use of the Psalter according to the intention of its composers. In the English language, the number of entire versions exceeds thirty. While portions of nearly all of them possess great merit, yet their general excellence has not enabled them to secure the favor of the religious community. The version of Dr. Watts and that of Tate and Brady are the most favorably known. That of Watts is less a translation than a paraphrase; while others, entitled to a high rank on account of great literary worth, are wanting in strength and accuracy.

The principles by which Mr. Burgess has been guided in making the present translation, are well adapted to insure the attainment of his object. They are "to be so literal as to give the very sentiment, and, if possible, the spirit of the original, and yet so free as not to inflict pain on the reader of taste." An accurate transfer of the spirit and sentiment from the original to the vernacular tongue, is the first object of consequence; yet every one is aware of the great importance of literary merit in any attempt of this kind. If the style be rude, harsh, and offensive to the ear, it is in vain to expect that devotional sentiments will be excited by their use. To the service of the Lord of all should be dedicated the highest efforts of the human intellect; and a nobler task for the employment of the poet's gifts than that attempted by Mr. Burgess, cannot be presented.

Some of the language employed in these translations possesses terseness and energy. For example, the opening of the 94th Psalm:

Lord God of vengeance, light the skies
With judgment's fiery cloud;
O God of vengeance just, arise,
And recompense the proud.

The description, in the 18th Psalm, of the appearance of the Deity, is another instance of an animated style of composition:

Then the broad earth roll'd and reel'd,
And the trembling mountains peal'd;
Swell'd from far his fury's smoke;
Forth the vengeful flashes broke,
Kindling coals of wasting wrath
All along his downward path;
While the low'ring heav'ns he bow'd,
Trampling on the thick, dark cloud.

On the cherub's wing he pass'd,
On the pinions of the blast;
Darkness deep around him went;
Clouds and waters were his tent:
Rush'd the storm before his light,
Hail, and coals of fiery flight:
Broke from heav'n his thund'ring ire,
Hail, and coals whose flight was fire.

From his shafts the guilty fled,
From his lightnings hid their head:
Bare the waves' deep channels lay;
Earth's foundations rose to day;
At thy breath, Almighty Lord,
At thy wrath's rebuking word:
Then, mid many waters' roar,
He, from heaven, my head upbore.

The tone and mode of expression in these translations are varied to portray the corresponding emotions of the original. The 123d, a Psalm of humility and dependence, is thus versified:

At thy footstool low we wait,
To thy throne we lift our eyes,
Thou, who hold'st thy royal state
Far beyond the glorious skies.

As the servant's eye intent
Watches for his lord's command;
As the maiden's eyes are bent
Lowly on her mistress' hand;

So our eyes and so our prayer
To the Lord our God ascend,
Till his mercy's sov'reign care
Downward to our succor bend.

Lord of mercy, mercy grant;
Mercy, for our soul is bow'd,
Loaded with the rich man's taunt,
With the scorning of the proud.

The emotion of confident hope is well expressed in the 121st Psalm.

To yon bright hills I lift mine eyes,
And thence expect mine aid;
Mine aid from him shall soon arise,
Who heav'n and earth has made.

He will not let thy footstep slide;
Thy guardian shall not sleep:
No slumber's cloud the eye can hide,
That Israel's march shall keep.

The Lord is guardian of thy way,
O'ershad'wing thee with might;
The sun shall harm thee ne'er by day,
Nor e'er the moon by night.

The Lord at thy right hand shall spread
His saving buckler o'er
Thine outward path, thy homeward tread,
Now and for evermore.

In the following lines from the 36th Psalm, the attributes of God, and the bliss reserved for the righteous, are the themes of contemplation. The versification is harmonious, yet entirely free from tameness:

Far as the boundless sky
Thy mercy, Lord, ascends,
Far as the rolling clouds can fly,
Thy sacred truth extends.

Strong as th' eternal hills,
Thy justice holds its sway;
Deep as the depths old ocean fills,
Thy judgments' wondrous way.

Guard of all living things!
How precious is thy love,
That spreads the shadow of its wings
Our trusting race above!

The 15th Psalm is a favorable specimen of another measure:

Lord, who in thy bless'd courts shall dwell?
Who on thy holy hill shall rest?
Who upright walks; who labors well:
Who speaks the [illegible]

Who bears no tale of sland'rous guile;
Who frames no ill, nor loves to hear;
In whose just eyes the vile are vile,
And thine own saints are pure and dear;

Who keeps the oath that brings him harm;
Nor swells with cruel gains his store,
Nor lifts, for gold, the law's high aim:
Who thus doth stand shall fall no more.

As a last extract, we subjoin the 148th Psalm:

PRAISE THE LORD!

Praise the Lord from heav'n on high;
Praise him in the lofty sky;
Praise him, all his angels bright;
Praise him, all his hosts of light;
Praise him, sun and moon afar;
Praise him, every radiant star.

Praise him, heav'ns that heav'n upbear;
Waters, higher hung in air;
Let them praise their sov'reign Lord,
For they rose beneath his word:
He hath fix'd their places fast,
With a bound that ne'er was pass'd.

Praise the Lord from earth below;
Monsters of the ocean's flow;
Fire and cloud, and snow and hail,
And the storm's obedient gale;
Mountains, and their highlands all;
Fruitful groves, and cedars tall;

Beasts that field or forest bore;
Worms that creep, and birds that soar;
Kings, and men of lowly birth;
Chiefs and judges, throned on earth;
Youths and maids in blooming choirs;
Smiling babes, and hoary sires;
All, your Lord's high name proclaim,
High and bright o'er ev'ry name:
Heav'n and earth his glory spread,
While he lifts his people's head,
Lifts the seed that own his fear,
Israel, to the Lord so dear.
Praise the Lord.

Mr. Burgess has enriched the volume by the addition of notes which contain much valuable information. This feature alone, were other recommendations wanting, would render the work one which might be profitably read; and we commend it to the attention of the readers of the Churchman.

The publishers have issued the volume in a style highly creditable to their enterprise. The typography is clear and accurate, and the paper and binding of superior quality.

For the Churchman.

RAMBLES AT WARWICK.

Chapel of Our Lady—Sunday in the Country.

What's new to speak, what new to register,

* * * * * *

I must each day say o'er the very same;
Counting no old thing old.—*Shakspeare.*

The silvery-toned bells of St Mary's Church, were repeating the vesper-chime, sweet and musical, when we arrived at Warwick, and I bent my footsteps towards this fine old Gothic edifice.

How solemn the hour seemed to me when I entered the lonely aisles, where the stained glass windows glowed with ruby, emerald, and amber tints, as the parting hues of twilight reflected crimson blushes upon its dim casements. The echoing foot-fall of the old sexton, with his bunch of jingling keys, and my own voice, were the only sounds within this sacred fane, that betokened life, whilst "the tombs and monumental caves of death," looked impressive and striking at this dusky hour. The sexton, like old Time himself, led the way towards the Chapel of Our Lady, attached to this Church, founded by a Beauclerk in the days of King Stephen. This portion of the ancient fabric was preserved from a conflagration which destroyed the main building, and it now remains with its rich and elaborate carvings, painted windows, gilded brass, and marble monuments, a perfect specimen of antique art. Here reclines the rigid effigy of its founder, Beauclerk, Earl of Warwick, in brass double gilt:—here Ambrose Dudley, with coroneted head, whose striking monument of pure marble impresses us less than the proud epithet, with which our guide designated it—as the tomb of the *good Earl of Warwick!* May he sleep in peace! But here is one erected to the memory of a more renowned, yet less honored name, the favorite of Queen Elizabeth, who figured so magnificently as her host, at that celebrated castle I had just returned from viewing. He is represented clad in armor, and the marble was once painted and gilded, to convey to the casual visiter like myself, the exact look of the once proud, ambitious courtier, Leicester. The colors upon his effigy have faded, like the boasted grace and beauty of its original, whose ashes sleep beneath, together with his lofty titles and emblazoned epitaph! Here "the boast of heraldry, the pomp of power," has no longer a charm, nor can "flattery soothe the dull cold ear of death." Beside him reposes the figure of one of his wives, the Countess of Essex, carved in the same stiff, formal manner. We thought it should have delineated the form and features of the beautiful, but unfortunate Amy Robsart! Aubry, in his Antiquities of Berkshire, says that the Earl directed her body to be buried with great pomp and solemnity in St. Mary's Church, Oxford, the better to hide her foul murder, which he had caused to be committed upon his victim. Another of his wives was Douglass, Baroness-Dowager of Sheffield. This also was a secret marriage which he never would own, and Dugdale the historian affirms, "that she had some ill potions given her, so that with the loss of her hair and nails, she hardly escaped." Retributive justice however overtook the guilty Leicester, as it is believed he fell at last by swallowing a draught of poison which he had prepared as a cordial for his Countess. Thus the even ends of justice were meted out to him who even now slumbers below this ponderous monument, and over whose name history has written, "proud—subtle—sly, and bloody!" This pompous tomb, upon which the old sexton now leans, and over whose quaint workmanship I ponder, was intended to strike the beholder with respect and reverence for the name inscribed upon it. It fails to call forth emotions other than a deep detestation of vice. Death, the final leveller, makes a distinction even in the grave. The memory of some are embalmed in tears, whilst others fail not to receive that contumely which fear restrained the lips from expressing towards the object of its dislike when living. [illegible] need not the alabaster tomb to tell where worth and greatness lies; for as Camden the historian justly remarks of Sir Philip Sidney, that no monument has been erected over him, "whereof this reason is assigned: That he is his own monument, and who was born into the world to show unto our age a sample of ancient virtues." (Vide Camden. Brit. in Kent.)

The courtly elegance of Dudley, veiled in a measure his dark designs, and a winning address served to gloss over his villainy. Honor and power waited upon him during his ambitious career, and probably nothing prevented him from marrying his sovereign but his own sinister plottings. The doings of this subtle courtier are replete with curious facts, illustrating the sway a plausible exterior exercises over men, blinding their judgment, and bending their wills to the inordinate views of the scheming, heartless aspirant for the glories of wealth and state, which after all, "are shadows, not substantial things." In the midst of this grasping, guilty strife for the world's honors, death lays his icy hands upon him—the garlands wither on the brow of the wily dissimulator, and he is brought to the cold tomb. All these things tell us as plainly as the words of holy writ, the solemn truth, that

"Only the actions of the just
Smell sweet, and blossom in the dust."—*Shirley.*

The grave does not veil the dark actions of men. The letters of the guilty one's name, seem as if written with fire, and kindle dread emotions in the thoughtful breast. Time rolls on, yet evil deeds are remembered. History speaks, and will speak, either with the seraph tones of approbation, or with the dread voice of loud upbraidings. No sophistry is here. The epitaph may be false and record not the truth, but then our "gorge rises at it." Even thus light, we thought, is held the memory of the princely Leicester! And if the virtues of some men are written in water, their "evil manners live in brass" as well.

If any thing can impress the mind or excite the fancy with the dim records of former years, it must be roused in a place like this chantry, where in distant times priests sang and offered up prayers for the souls of the departed, and the penitent came to confess at yonder shrine, where the taper glimmered and incense lingered about these gothic arches, scattered from silver censers. Slow and solemn music rose and fell with the clouds of perfumed smoke that oft has dimmed the bright colors on these storied windows. We looked to see the long procession of monks amid "the blaze of the antique candlestick," coming from some neighboring monastery, for in former days there were no less than six in this place,—we listened to hear the patter of their sandled feet sound upon these marble pavements, and the sweet tones of the distant organ swell gradually upon the ear, as their cowled heads and flowing habits swept by. These things we no longer see; but we look upon the tesselated floor whereon they oft have trod, we see the crumbling recess into which the penitent crept to pour their confessions into the ear of the absolving monk—we see the steps worn away by the knees or feet of the pilgrim, and we think what times were those. The guide points out to you these things—he shows you the costly monument inlaid with brass, or some that have been ornamented with gold and siver, and tells you Cromwell's men plundered and mutilated this, and this! Or he shows you the knight stretched out at length upon his tomb with his emblazoned heraldry about him—this one of brass—that of alabaster, or the rigid effigy of the once peerless dame in her recumbent attitude, and bids you notice the grotesque and beautiful carvings in stone and oak profusely scattered around. You gaze upon these venerable monuments of by-gone days on all sides, and your brain is filled with tales—with poems—in wood and marble—with visions of the olden time!

A stroll over this fine old town by the light of a new moon, where the Romans once held sway and began the celebrated castle, it is said, was not without interest. I walked over towards the northeast suburbs where the hospital of St. John the Baptist once stood. It was founded by William, Earl of Warwick, in the reign of Henry II., chiefly for the entertainment of strangers and travellers. It was Saturday night, and this is a market town, so that considerable bustle was seen in the streets. As it grew late, however, the place began to assume a more quiet appearance, and the only sounds to be heard were the drowsy voices of the good old burgers of the place talking over the great doings of the authorities on the approaching coronation of Queen Victoria; how joints of beef, rivers of ale, plum puddings, and illuminations, were to mark the loyalty of the ancient town of Warwick. Gossips were to be seen at most of the door-ways, discussing these important feastings, which were almost to rival the wassailings of Kenilworth in days of yore. These sounds at length died away as the bells in St. Mary's tower informed them it was bed-time. Thus admonished, the loiterers slowly departed for their homes through the quiet streets, to dream of coronation revellings. It was not long before I followed their example, for I had seen enough to satisfy a moderate share of curiosity in our day; and too much sight-seeing, as the proverb saith, "is wearisome."

In the morning I walked a short distance to St. Nicholas' Church. This is a small edifice about which there is nothing remarkable save an appearance of age. Under the galleries I observed, written over some oak casings, "*King Henry the Eighth's Charity.*" On the shelves were loaves of bread for the poor of the parish. As the bells began to chime for morning service, I perceived the charity-school boys and girls on their way to church. How odd they looked to me! The boys dressed in the costume of Henry the Eighth's time, their long antiquated blue coats, white tabs falling down from their necks, yellow buckskin breeches, and white stockings. The girls with prim caps of snowy whiteness, neckerchiefs and mittens. Both parties seemed as if they had just stepped out of one of Holbein's pictures, painted centuries ago. I followed in the train of these miniature men and women, "plaited, capped, and coated," to show that there is charity in the world, as some one quaintly observes. They led the way towards St. Mary's Church, and we entered with them. Things looked different to-day from yesterday, for the worthy old sexton who showed me the Chapel of Our able metamorphose, being equipped in a full suit of verger's robes, and he now cut a very dignified figure. He was aided by others equally well-dressed as himself, including the beadle. Then the clerk was gowned, and gloved, and the town crier figured away in a bright scarlet coat, and flourished a gilt mace in his right hand, very much to the satisfaction of sundry lookers-on, who lined the vestibule of the church. He strutted up the aisle at the head of the corporation, clearing the way for these dignitaries without much ceremony; then planting his insignia of office in its proper place over the civic authorities of Warwick, took his seat not far off upon a bench with a large folio Prayer-book before him, the very picture of Hogarth's Industrious Apprentice.

During service my attention was directed towards an aristocratic-looking old gentleman, who kept a very vigilant eye upon the poor of the parish who were ranged on benches in the aisles, and if any delinquent appeared disposed to doze during the sermon, quickly brought him to a sense of duty by a hearty shake! This scene forcibly reminded me of that model of a knight, good Sir Roger de Coverly, who would allow no one to sleep in church but himself! This old gentleman, possibly, had never read the Spectator in his life, and therefore had no idea of his great prototype drawn with so much truth by Addison; and although considered a fictitious portrait, possesses all the identity of nature, which this little incident served to convince me has been the same at all periods. The close observer, like Addison, will always find objects around him to call forth attention—to excite a smile, or to cause the sympathies of his heart to deepen as he looks abroad, and a country church is an excellent place to study the lights and shades of life in. The same feelings prevail here as in the world at large: pride and vain glory displays itself and rears its pompous front, as well as the meek port of humility and unostentatious piety. The right spirit cannot be put on with the Sunday apparel, and the thin covering is seen through without much searching or penetration. Often times have we thought we should like to worship in an old church like this, not because our feeble prayers would be more devout or acceptable when offered up in the crowded temple than in the desert solitude, in a venerable edifice like this, or a building of yesterday, but the associations of time and place always had a charm for us. We like to be surrounded by remembrances of the past, such as we now see on all sides, flitting before us like shadows, and to feel and know we are but a shadow ourselves. Besides, it was something novel to us thus to sit in this old nook, within these oaken pews and dark wainscoatings—to look around upon quaint monuments, and think of the ashes of those sleeping beneath them—of the many generations who once bowed the knee here, long since passed away! To cast our eyes within the Chapel of Our Lady, and see the antique tombs, trophies, and hatchments, with the gathering dust of ages settling upon them, and displaying the proud crests of ancient nobility even in death! To listen to the pealing organ—to familiar chants, and olden tunes—to hear the beautiful liturgy read in the land of its adaptation, yet to me, a strange land—to hear its solemn sentences uttered by unknown voices, and contrast its effect upon my feelings—and to think of kindred and friends worshipping at this hour in a distant country. These things made the place holy, even if our thoughts played the truant with us, and wandered occasionally from their duty. Yes, we did like to sit in this old church, although pride and ostentation were within its gray walls, and the vanities of pampered wealth were about us in striking contrast with humble poverty—the rich man in his elevated pew and soft cushion, and the poor and obscure worshipper who sat upon the lowly oak bench in the aisles. There should be deep solemnity here, and these old temples ought to produce serious impressions. For who can kneel calmly in these time-worn pews, with the yellow morning's sun streaming in through the lofty gothic window, and lingering upon the sculptured stone and oaken carvings, and neglect to offer up a thankful spirit? He must possess a callous nature indeed, who can look with indifference about him, or suppress the rising feelings of devotion, that like a harmonious voluntary steals over the senses at such a time as this.

"O Day most calm, most bright!
The fruit of this, the next world's bud;
The indorsement of supreme delight,
Writ by a friend, and with his blood;
The couch of time; care's balm and bay:—
The week were dark, but for thy light;
Thy torch doth show the way."—*Herbert*, 1615.

Around me kneel the peasant from the fields and the hamlet, with the scented nosegay at his bosom—the village maiden dressed in modest white, with straw bonnet, gay ribbon, and smiling countenance—the lord and the dignitary of the place, here meet together. This is a time when the crowd jostle not each other. The busy hum of labor in the village has ceased, and the laborer from the cottage, and the peer from the castle, come forth to pay their morning orisons. The world's din and strife has a breathing time. The axe of the woodcutter sounds not in the bosky dingle—he is here with his wife and little ones kneeling round the altar. The aged grandame, and the sober matron with her lisping children, are near me, and as I look around, I feel not at such a moment, and viewing this scene, to be that which I truly am—a stranger, in a strange land! No!—I did not think myself entirely a foreigner as I sat here, for I was surrounded by objects and cherished associations implanted in my memory from infancy too familiar for that. I heard the solemn organ, the tones of which no one can listen to without a sentiment of religious feeling—the chant and response heard from childhood—the blending of united voices in that prayer to our common parent, for our daily bread—for pardon and deliverance from evil, and the manifold ills flesh is heir to. All this conspired to assure me that a mutual bond of faith united us, and we felt implicitly assured that our mutual thanks were offered up together for the same wants and for forgiveness of like infirmities. Many we know have spoken and felt as we do now, there is nothing new in our thoughts to chronicle, we write in a threadbare vein and in humble language compared with others who have profited by attending service in an English Country Church! D.

For the Churchman.

THE THIRTY-FIRST ARTICLE.

Mr. Editor,—Our thirty-first article says, "the Sacrifice of Masses, in which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits." Does not this article distinctly affirm that the doctrine of offering Christ in the Eucharist is Romanist and a blasphemous fable? Q.

The language of the article is an instance of the [illegible] crifice of Masses in which *it was commonly said*: &c., not impugning the true doctrine of the mystical oblation, but referring to the vulgar and carnal perversion of it. Neither are they to be understood as ascribing the view which they reprobate to the Church of Rome, for the article was written before the Council of Trent was convened.

For the Churchman.

PERCEVAL'S APOLOGY.

Mr. Editor,—I have been much interested in Perceval's Apology for the Apostolic Succession, which has recently appeared in the columns of the Churchman. I sincerely hope the suggestion you have made in regard to an American edition of the work will be carried into effect. I believe it is one which is calculated to do much service for the cause of religion and the Church. In times like the *present*, when on every side there is manifested such a disposition to neglect the "old path," and do away with long established usages, it becomes every sincere lover of the truth to be armed at all points, that he may be able to give to *all* men, a reason for the hope that is in him. There is no danger of being too well informed respecting any of the grounds of our *faith*, or of appreciating too highly the peculiar privileges and advantages which we above others, are permitted to enjoy.

But aside from the value of such a work to the more immediate friends of the Church, I cannot but think it will be of essential service to *others*. It is well known that at this time there are many among the more reflecting part of the community who are looking with no ordinary interest to the Church. They are desirous to gain information with respect to it. They are inquiring into its peculiarities and principles. They are hoping to find in its bosom a secure retreat and a refuge from the dissensions and divisions which are so sadly rending not a few of the various denominations around us. To all of this description, any works which present the arguments for Episcopacy clearly and forcibly can not fail to be peculiarly acceptable. I have been of late impressed with the truth of these statements from an interesting circumstance which has come to my own knowledge.

An individual who for several years has been settled as a Congregationalist clergyman, writes as follows:

"I have for some time been becoming dissatisfied with Congregationalism, not having, however, until a comparatively recent period, *one thought* of ever actually leaving its communion. It seems to me altogether *too cold and naked, and even irreverent*, as a form of worship, and too loose as a form of Church government and discipline. I have been adopting one after another, for three or four years, views of ecclesiastical polity differing from those Congregationalists hold to, without any reference or scarcely a thought of Episcopacy, until I came recently to compare my views with those of Episcopalians, and find them nearly to coincide. I do not wish to act rashly or even too hastily, but as regards the peculiarities of the Church, I must say, I am fully decided, in giving them my preference.

"As respects the threefold ministry, I find much more in the Scriptures to warrant it than I had expected. To the arguments from ecclesiastical history, I have as yet given but an imperfect examination, not having the sources of information by me. I am free to confess, I have long thought that in the discussions on this subject we used once to hold together, your views are more fully sustained by the Scriptures and by ecclesiastical history than I was then willing to allow. The subject is becoming one of much interest to me, and assuming more importance than I have been wont to attach to it. Will you direct me to some easily accessible books which will give me the necessary information? In this vicinity there is a great dearth of Episcopal publications. I know of no place where they are kept to any extent.

"The great Dragon coming out the sea with seven heads and ten horns would not probably put my people in greater consternation than the bare mention of the word *Episcopacy*. All the saints in the calendar would be invoked against me, should I avow myself an Episcopalian.—It is nevertheless my determination to pursue the investigation of the subject, and not to be deterred by any anathemas." F.

For the Churchman.

WHITHER DO THESE THINGS TEND?

Such, Mr. Editor, is the solemn reflection which at this moment possesses my mind. I have been not an inattentive observer of the course adopted by the opponents of the Oxford Tracts. I have never been wedded to the tracts. Knowing, however, that they were written by eminently godly and enlightened men, and seeing them most grossly attacked, and that, in a great measure, by those who knew nothing about them, my old-fashioned notions of evangelical piety would not suffer me to disconnect from it the idea of that *moral honesty* which requires that a man should be heard before he is condemned. I have therefore commenced reading the Tracts, determined to judge for myself. Being a protestant, I have suffered myself to be only amused by the popish efforts which have been put forth to place these productions under an interdict, and to shut out light from the people lest they should find out that their leaders are in the wrong. Unawed by even the *ex cathedra* bulls which have been issued against them, I have read some forty or fifty of them. And most devoutly do I thank God that I have so. A purer spirit of devotion I never found in uninspired works. A more confiding faith, a more implicit reliance on God's word, a holier desire and effort to know and follow all that it requires, a more thoroughly self-renouncing trust in Christ, a more earnest looking for renovation and sanctification from the Divine Spirit, I can hardly conceive of as any where to be found. As far as I have read them, I feel myself compelled, if this humble tribute to their excellence can have any influence, to beg all anxious Christians, who would grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, to make these tracts the companions of their Bibles and Prayer-books, when, in the retirement of their closets, they seek, with prayer to God for His blessing, the comfort and edification of holy reading.

Still, it is true, I have not read them all. The clamorous outcry that has been raised against them, says they are deadly poison. As in this wicked world, almost all things are possible, it would perhaps be wrong to say positively that the future numbers cannot so grossly contradict those which I have read. Many of their opponents have shown that this may be possible, by the grievous inconsistency of their own mode of attacking these works and their authors, with their loud professions of superior piety and vital godliness. But I must be excused for not being yet prepared to judge the *Oxford Divines* by *such a rule*. As in the case of their accusers, so in their case I must *see* such inconsistency before I can *believe* it. Taking, therefore, St. Paul's rule of charity for my guide, I have no doubt that the [illegible] which I have not yet read are as free as those which I have, from the charges brought against them.

But my present purpose, Mr. Editor, is not so much to vindicate the tracts, as to express the deep concern of at least one humble individual for the developments which opposition to them has produced.

Abroad, a writer, who has been republished here by an Episcopal clergyman, and lauded by an Episcopal journal, takes occasion, from his opposition, to blacken the character of the early Church, to make it appear that Christianity was so bad, as to sink, even in its infamy, into corruptions so vile, that even popery did a good work in improving it.

The Episcopal Recorder, through its pet correspondent, Warburton, tries to bring discredit upon the Reformers, representing them as not having gone far enough; considers the Church of England, in the present day, as behind the proper tone of religious improvement; its doctrines having been bettered, and its mode of expressing them refined, by our own standards; and clearly intimates that religion is yet to derive melioration from the lights of science.

Views of the Eucharist are held up to censure on the ground of their involving *mystery*.

The facts noted in the last two paragraphs are doubtless, ere this, gladly hailed in the region of Harvard; and both they and Isaac Taylor's unholy work, are giving joy in circles of more consistent hostility to the truth as it is in Jesus.

The above mentioned paper, too, the Episcopal Recorder, besides lending its aid to these more elevated measures, scruples not at little efforts—in its deadly hostility to the good men at Oxford—to bring our Bishops into disrepute, to excite in the laity feelings of suspicion and disorder, and to cast reproach upon the decent, proper, and reverent provisions of our Church for the outward solemnities of Divine service. These, indeed, are small doings, and of no other worth than as they serve for indication of the character of that hebdomadal.

And now, Mr. Editor, I revert to my motto. "*Whither do these things tend?*" Whither has always tended the effort to make out Christianity to be so bad, that its worst corruptions were almost coeval with its existence? Whither has tended the principle that religion is to be improved by science? Whither has tended the principle that mystery is an objection to a Christian doctrine?

O, Sir, if the opponents of the Oxford Tracts look not well to the natural tendency of their own course, we are yet to be thrown upon the defence of the first, the most essential, the dearest principles of our holy faith.

And for one, I thank God, that in the course of His providence and grace, we have a sentinel on the walls of Zion so vigilant, so fearless, (save of God,) and so well armed for its defence, as yourself. I love not controversy. But the Lord's controversy must be fought. *Earnest contention* for the faith must be maintained. I envy not either the conductors or patrons of religious periodicals who can suffer themselves to be lulled to sleep by the very pleasant voice of *peace, peace*, when the enemy is up and active in sowing tares. And I am not alone. Many of the choicest and best of our clergy and laity are looking to you, Mr. Editor, to use the armor of God in defence of His holy citadel. WATCH.

Church in Charlestown, near Boston.—The Episcopal services were commenced in this place on Sunday last in Fuller's Hall, on the Square, under very encouraging prospects. The hall was filled by an attentive and serious congregation.

THE CHURCHMAN.

SATURDAY, JANUARY 25, 1840.

The Lexington.—The investigation into the causes of the calamity which has appalled our community and filled many hearts and homes with unutterable anguish, has, as far as yet appears, (Thursday morning,) left the whole matter shrouded in obscurity. No proof of negligence on the part of the captain, managers, or proprietors, has been adduced. On the contrary, every caution and provision which could be suggested by men who are habitually cautious and provident, seem to have been taken to guard against the very disaster which actually occurred. There was no accidental imprudence growing out of cupidity or competition. When the danger presented itself, it was met by men who were used to danger, whose life had been passed in the midst of it, and who—it cannot be doubted—faced it with instant and intrepid promptitude, presence of mind, dauntless courage, practised strength, and resolute purpose. All the means to counteract the danger, and when these failed, all the facilities to escape from it which human contrivance could provide or human power could use, were at hand, and proved unavailing. And, in addition to the ordinary probabilities of escape, a sloop within four or five miles which might have sailed windward of the ill-fated vessel and saved her unhappy victims, passes by and leaves them to their fate.

Can there be a more startling proof of the inadequacy of secondary causes as a ground of ultimate dependence? Can there be a more convincing demonstration, or sterner rebuke of the folly—to which we are all so prone—of resting in proximate and secondary causes as the source of protection and safety? What stronger evidence can we have that the ordinary exemption from danger which we enjoy, and which we are apt fondly to ascribe to our own resources, is the gift and blessing of a higher power? What more cogent admonition to look beyond and above the course of nature, beyond and above ourselves, beyond and above the surest provisions and strongest efforts of our own, and to make that **Power** the supreme, ultimate and immovable ground of our trust? The general laws of Providence promised, in this case, the same protection which proves them, in the infinite dangers that perpetually surround us, to be the source of preservation and quiet security: why then were they suffered to fail of effect? Why but (among other ends) to show us that these general laws are not blindly operative, but that the Supreme **Mind** which communicates may, at any moment, withdraw from them their wonted efficiency? Why but to illustrate the need, the reality, the blessedness of a special providence which often interposes, unowned and unthanked, to rescue frail and self-trusting creatures from dangers equally near and imminent, and, to human appearance, far less evitable? The lesson is stern, but salutary; and while we instinctively veil from our eyes the horrors of the awful calamity, let us at least discern the hand of the Ruling Power who, at times, wisely leaves us to our own weakness, that he may convince us of its nothingness, make manifest our total and helpless dependence, and so lift us to Himself,—the fountain of goodness, power and life,—who can alone surely and imperishably communicate safety and happiness to those who love, and trust in Him.

The Eucharist.—It is not without reluctance, and strong doubts of its propriety, that we recur once more, and as we hope for the last time, to this subject, in a manner—not controversial—yet having, it must be owned, the semblance of controversy. The annexed communication, however, has been sent to us, with a request for its insertion, by a clergyman of this city, who might [illegible] draw unfavorable inferences from our refusal to comply with his request. Our sincere belief is, that there exists on this subject a substantial unanimity; and it has been the aim of all that we have written, to show and promote this unanimity; and, without in any way sacrificing or diminishing the truth, to place it in such a light as to gain for it, under one form of expression, the assent of those who object to the same truth under another form. It is with the like view, that we consent to answer the annexed questions; but having done so, we shall feel that our work is finished; and if our well-meant attempt shall have failed, we shall regard the failure as a proof, not of disagreement in the Church, but of our own inability to convey the truth in expressions of suitable clearness:

To the Editor of the Churchman.

Sir,—I have long been reading your paper with attention, but not always with the pleasure of ascertaining your real views, where you have professed to give them. I must say the same as to the writings of the Oxford Divines, with which you seem to have *written your own mind* into a state of entire identification, "for better for worse." Indeed I cannot avoid the impression, sometimes, in reading those writings, that the authors have placed a very literal interpretation upon Prov. xi. 13. "A talebearer revealeth secrets: but he that is of a faithful spirit *concealeth* the matter," and that under its license, they are much given to "*reserve*." Certain it is, as to Dr. Pusey's letter to the Bishop of Oxford, which you have proclaimed as a triumphant vindication of the Oxford writings, that I am not only confirmed by it in certain strong objections, previously entertained to their divinity; but am also painfully impressed with the evidence of a studied mysteriousness and darkness, where the author is justly expected to speak out,—a sort of wrapper under which he finds it convenient sometimes to walk, lest he should commit himself *before the time*, and thus stand *entirely* confessed, too soon. See his mystification, on p. 55, concerning repentance for sins after baptism.

A great deal of this difficulty of getting at the true meaning of the Oxford writers, occurs in their statements concerning the presence of Christ in the Eucharist. As you, Mr. Editor, have written on this subject, from time to time, and are considered as entirely espousing the views of the Oxford writings thereon, you will do a great favor to, at least, one of your readers, and perhaps will make it plain that there is much more difference in words, than in doctrines, between yourself and others, if you will be so good as to give your views, as distinctly as possible, in answer to the following questions:

1. When the *real presence* of Christ, in the Eucharist, is asserted, are we to understand that *omnipresence* which is peculiar to his underived divinity, or such a presence, as his *human* nature is capable of? If the latter, is it, in any sense, a *corporeal* presence; or is it altogether spiritual? If *spiritual* entirely, and yet of a different nature from that of the Divine Omnipresence, and peculiar to his Mediatorial office; is it the presence of his *human soul*, or of *the Holy Ghost, as "the Spirit of Christ*," according to the verse of St. Paul, "If any man have not the Spirit of Christ, he is none of his?" If it be a presence after neither of the above, explain in what it differs.

2. Where Christ saith to his apostles, "*Lo, I am with you always*, &c., and again, "*where two or three are met together in my name, there am I*, &c., is not the presence spoken of a *real* one? Did the Saviour promise any more than that He would be present *effectually by his Spirit*? In what sense and where in the Scriptures is any presence essentially different from this, promised in connection with the Eucharist?

3. When the body and blood of Christ are said to be present and received *under* the signs of bread and wine, what is meant by *under*? Is the presence of Christ *in the sacrament*, or in the *soul* of the worthy receiver of the sacrament?

4. When it is said, by the Church, that the body and blood of Christ are "verily and indeed taken and received by the faithful in the Lord's Supper," but only "after a heavenly and spiritual manner," do you understand that the believer receives the body and blood of Christ in any sense intrinsically different, whatever the circumstantial difference, from that in which he receives Christ when he daily comes to him, as to "the living bread," and walks and abides, and grows in him, and can say, "*not I, but Christ liveth in me?*" If there be any such difference, either it is revealed, or not. If not, we know nothing about it. If revealed, it is an object of faith, and the warrant of our faith is in the Scriptures. Where is it, and what does it teach, as to the distinctive sense in which we receive Christ in the Eucharist?

5. When it is said that "as many as have *been baptized into Christ, have put on Christ*," does not this teach that there is a real presence in baptism? Can we be baptized *into Christ*, or *put on Christ*, any more than we can "verily and indeed" receive his body, unless he be really present? Are we then to understand that he is present in the one sacrament, in the same sense as in the other? If there be any but a circumstantial difference, what is it, and how does it appear in the Scriptures?

6. When the signs of bread and wine in the Eucharist are asserted to be the *means* or *instruments* of conveying "*effectually*" the body and blood of Christ to the soul, in what sense are they such means, in which the Gospel *preached*, by the lips of Christ's commissioned ambassadors, is not alike the means and instrument of conveying the same? The question has no reference to any difference between the Gospel preached, and the Eucharist administered in the *degree* of their efficacy; but simply to the *nature* and *mode* of the efficacy of the two, as *efficient instruments of grace*, by which the soul receives Christ crucified; and also to the *nature of the presence* of Christ in these two instruments of his grace. If it be answered that in one there is a *Sacramental Efficacy* and a *Sacramental Presence*, not found in the other: then explain the precise difference between such efficacy and presence, and those promised in the preaching of the Gospel. Since there is no reconciliation *except we receive Christ*, in what sense do we receive him by the signs of his body and blood, in which we do not receive him by the word, which is as much "*the word of reconciliation*," as the bread and wine are *signs and pledges of reconciliation?* Does the Eucharist profit unless "*mixed with faith*" in them that eat, any more than "the word preached," unless "mixed with faith in them that hear?" And since the Galatians "received the spirit by the *hearing* of faith," and Paul ministered to them the Spirit, by the *hearing* of faith, (Gal. iii. 3 and 5.) and since the Saviour said, "now are ye clean *through the word which I have spoken* unto you," (John xv. 3,) in what sense will he who has faith receive Christ in the Eucharist, *effectually*, in which he will not also receive him, in the hearing of the word; in what sense will Christ be present to such a person in the one ordinance, in which he will not also be present in the other?

Are the real presence and the mighty power of our Divine Lord necessary to the making of the bread and wine to be so changed "mystically and spiritually, in the use, efficacy, and divinity," that they become to us the body and blood of Christ, our "spiritual food and sustenance," any more than they are to the making "the preaching of the cross," which "is to them that perish foolishness," "the power and wisdom of God unto salvation?" And when he does, *through the Spirit*, thus *vivify* the *word*, so that, according to his prayer, his people are "*sanctified through the truth*," *in his word*, and do "*through the Spirit*, mortify the deeds of the body," and "do all things *through Christ which strengtheneth them*," is he not then *really present* to those people, as members, however scattered, of that mystical body, the Church, which is "*compacted together by that which every joint supplieth*"—present in every sense in which his presence is promised in the Scriptures, to his people—present, not indeed by immediate contiguity of place, or contact of parts, but by participation of a common spirit, life, and energy; as the sun is present to the earth, because it shines upon it; as the head of the human body is present to the feet because they are animated by its spirit?

One more inquiry. Dr. Pusey, on his 85th page, says: "The word '*given*,' as opposed to '*taken* and *received*,' implies that it (the body of Christ) accompanies, in some *mysterious* way, the distribution of the elements." As I think there is in the Oxford writings an attempt to invest the mystery of the Eucharist with a peculiarity of awfulness and mysteriousness, neither scriptural, reasonable, nor edifying; will the Editor be good enough to say, whether, in his view, or so far as he understands the Oxford gentlemen, there is, in their view, any other, or deeper, mysteriousness in the manner, or way, in which the body of Christ accompanies the elements, than there is in all the operations of the Holy Spirit upon the hearts of men; such, for example, as "the washing of regeneration and the renewing of the Holy Ghost." If there be, what is its distinctive character, and how does it appear from the Scriptures?

By answering the above inquiries, as definitely as in you lies, you will much oblige

Your friend and brother,
BEVERIDGE.

It has ever been the faith of the Church, that the Eternal Word assumed the human nature into the divinity, so that God and man are united in the one person, **Jesus Christ**.

It is also the faith of the Church, that our blessed Lord ascended into heaven, and still sitteth on the right hand of God, in the same body which He took of the virgin, and in which He suffered and died.

It is also our belief, that Christ, after His ascension, sent the **Holy Spirit**, who, with the Father and the Son, is one God, to be in and with His Church; to be and do for the Church all that He would Himself be and do; so that wheresoever Christ is present, or whatsoever He does in the Church, He is present and acts by the **Holy Spirit**.

These things premised, we reply to the first question:

First, as to the fact. We do not affirm a presence peculiar to the divinity, nor a presence peculiar to the humanity; for this were to separate the divine and human natures, which exist together in an ineffable unity of person; but we affirm the presence of Him, "Who, although He be God and man, yet is not two, but one Christ."[*]

Secondly, as to the mode. We affirm that Christ is not corporeally or organically present; because, "the natural body and blood of our Saviour, Christ, are in heaven, and it is against the truth of Christ's natural body and blood, to be at one time in more places than one:"[†] but we believe that He is present after a heavenly or spiritual manner.

The second question seems to us resolvable into the fourth.

To the third question we reply, that we believe our Lord to be present, not only in the soul of the worthy receiver, but also in the sacrament; otherwise the nature of the sacrament would be destroyed, the outward part, viz., the bread and wine, remaining alone. Otherwise, indeed, why hold to the sacrament? If Christ be not present in the action as well as in the soul of the receiver, why not abandon the form, and be content with a devout meditation? If He be not "given" by the priest, as well as "taken" by the worthy communicant, why not remain at home, and edify one another at a private table, with an emblematic mimicry of our own?

When we say that "the body and blood of Christ are received *under* the forms of bread and wine," the word *under* is ambiguous.

1. It may be used metaphysically, to signify that the natural body of Christ is locally present under the shape or appearance of bread and wine. This gross view we discard; believing that the elements are in reality what they seem to be; as much bread and wine in and after the administration as before the consecration; raised by the institution of our Lord to a holy use, and therefore to be reverently regarded *in* the use, but of no importance or regard except in the use.

2. It may be used in a popular way, to signify the appointed conjunction that exists between the giving and receiving of the elements, and the giving and receiving of Christ. This use of the word *under* we allow; believing that when the elements are given by the priest, Christ is given, and that when the elements are received by the faithful, Christ is received. Thus the action is nowise carnal, more than symbolical, and altogether spiritual. Not only are the sufferings of Christ, and the unity of His Church, emblematically portrayed, but Christ Himself, body and soul, God and man, the Creator and Redeemer of the world, is given and received by faith, in the use of symbols, after a heavenly and spiritual manner.

To the second and fourth questions we reply, that, as Christ is, and acts in His Church, after a heavenly and spiritual, and not after an organic or corporeal manner, the presence in the eucharist is spiritual, and in this respect "essentially" the same with His presence in the Church on other occasions; that is to say, it is spiritual, and promotive of growth in the Christian life. Nevertheless, as the divine wisdom does nothing in vain, we must believe that Christ is received in the eucharist, in some sense "intrinsically" different from that in which He is received without it. If we are asked to define exactly and fully in what this difference consists, we must plead our inability to measure heavenly things by our finite capacities. If we are asked in what words the nature and magnitude of the difference may be most properly expressed, we answer with the Church, that "then (i. e., in the eucharist) we spiritually eat the flesh of Christ, and drink His blood;" that then "the body and blood of Christ are received by the faithful;" that then we are "fed with the most precious body and blood of our Saviour, Jesus Christ;" expressions which the Church evidently regards as warranted, not only by the words of the institution, but by the sixth chapter of St. John's Gospel.

To the fifth question we reply, that we believe Christ to be present in all men, as the principle of spiritual life; and we believe Him to be present in both the sacraments; in the one to bestow, and in the other to nurture and increase spiritual life *in His Church*. Christ Himself is the fountain of spiritual life in all men; and by His ordinance, baptism is the spring or origin of spiritual life *in the Church*, and the eucharist its heavenly food or nourishment. And as we believe that Christ is present to the virtuous heathen, who are deprived through no fault of their own, of the benefits of baptism, so we believe that He is present to pious Christians, or baptized persons, who are deprived, through no fault of their own, of the eucharistic food. But, despite of the heresy which has been charged on us for holding to the salvability of the heathen, we should shrink from saying that the difference, in either case, was merely "circumstantial."

After carefully reading the sixth and seventh questions, we cannot see that they involve more than one point (of which presently) not already embraced. If the word "essentially" be understood with reference to nature or essence, then we believe that the presence and efficacy in the eucharist are "essentially" the same as in "the Word of reconciliation," both being, as to their essence, heavenly and spiritual. But if "essentially" refer to greatness or importance, then we can not allow the presence and efficacy to be the same in both; believing, as already stated, that there is in the former a real and intrinsic peculiarity expressed by the analogy (not the metaphor) of eating and drinking.

The further point to which we referred is, "Does the Eucharist profit unless mixed with faith in them that eat, any more than the word preached unless 'mixed with faith in them that hear?'" Assuredly not. Faith is the necessary and indispensable means by which Christ is, and without which he is not, received in the sacrament. On this point the 28th and 29th articles of the Church are explicit. The former says, "The mean whereby the body of Christ is received and eaten in the supper is faith:" and the latter, "The wicked, although they do carnally and visibly press with their teeth the sacrament of the body and blood of Christ, yet in no wise are they partakers of Christ."

To the last question we reply, that the word *mystery* is ambiguous. Most generally, we believe, it is used in theological writings to denote a spiritual reality, shadowed forth under an outward similitude; and in this sense, the eucharist is no more a mystery than baptism, confirmation, orders, or any other sacrament. Sometimes, however, it denotes that which is above human intelligence; and in this sense, the mysteriousness of the eucharist consists in neither more nor less than its being the appointed food or nutriment of the spiritual life. We discern in part the aptitude or efficacy of the preached Word to produce this end, but we see no aptitude or efficacy in bread and wine which may not be resolved into the preached word; and therefore the presence and efficacy of Christ in the eucharist, are more incomprehensible than in the preached word. For this reason, the eucharist (and the same may be measurably said of all positive institutions) is more calculated to humble and restrain the pride which leads us to rest in secondary causes, and to beget in us an entire dependence on His almighty power, who works the greatest results by the most insignificant means.

We have seen nothing in the Oxford writings which may not be easily and naturally explained, consistently with the views just expressed.[‡] We fear that they who in the Church have assailed them, have unwittingly assailed their own faith, merely because it was expressed in bold and unaccustomed language: and our aim has been to lift the veil of the stranger, in the hope of disclosing to his assailants the features of an old friend. Beyond this humble office we shall not venture; and even this must be more sparingly performed, in proportion as we see it ungraciously received. It is time that our readers had some other subject more prominent than the Oxford Tracts.

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[*] Athanasian Creed.

[†] Appendix to the Communion Service, in the English Prayer Book.

[‡] Unless, indeed, they regard baptism as absolutely the implantation of the principle of spiritual life in the soul, and not as the first communication of spiritual life in the Church.

A notice of Mr. Burgess's new version of the Psalms, which was designed to appear editorially, has been placed by accident on our first page.

THE BOOK OF ENOCH.

This ancient book, which is quoted by St. Jude, and in the Ethiopic or Abyssinian Scriptures is placed immediately before the book of Job as canonical, was translated by Dr. Lawrence, the present Archbishop of Cashell, in 1821. A new edition was published at Oxford, in 1832.

The book of Enoch was mentioned by many of the early Fathers. Irenæus, Clement of Alexandria, Origen, Jerome, Augustine, and Tertullian, are of the number; yet by nearly all of these, its canonical authority is questioned. From the fourth to the eighth century, the book received no notice by any writer whose productions have reached our times. Near the close of this period, Georgius Syncellus, a monk of Constantinople, made large extracts from the first book, in a work entitled "*Chronography from Adam to Diocletian*"

For several generations the book of Enoch was sought for in vain by the learned. At last, the celebrated Bruce, returning from his travels in Africa, brought with him three copies in Ethiopic of the long-desired volume. One copy was presented by him to the Royal Library at Paris; another to the Bodleian Library at Oxford; while the other was retained for his own use.

The Book of Enoch was written before the Epistle of St. Jude, and subsequent to the commencement of Herod's reign.

In a review of the work in the Biblical Repository, from which the above facts are collated, Professor Stuart remarks:

"I find myself constrained to believe, that some writer, *during the latter part of the first century*, composed the work before us. I say the *first* century, for all critics on this book are agreed, that it is entirely destitute of any indications of a later origin. Besides this, two undoubted productions of the first century, the Epistle of Jude, and the Testament of the Twelve Patriarchs, have appealed to it, and one of them certainly, or (as is generally supposed) both of them have actually quoted it. A *later* origin, therefore, than the period named, seems to be out of all reasonable question. An earlier period than the latter part of the first century, seems also to be very improbable. At least the reasons already given for this opinion, appear satisfactory to my own mind."

From internal evidence, it is probable that the author was a Christian Jew, and that the original language of the work was Hebrew. Although it never had a place, either in the Jewish canon or in that of the Church Catholic, it was highly esteemed. Tertullian expressly contended for the *authority* of the book; and for a long period it has formed a portion of the Ethiopic Scriptures.

It is worthy of remark, that the Catholic doctrine of the **Intermediate State** is plainly set forth in this volume; thus adding another testimony to those usually adduced on the subject. Whatever opinion may be formed of the claims of the book to its position in the Ethiopic Scriptures, its testimony to the general belief in this doctrine at the time of its composition will be readily admitted. Although the teaching of the Church on this most interesting subject is fully sustained by Canonical Scripture, and Catholic tradition generally, yet it is gratifying to know that farther testimony is added from an unexpected source.

The Book of Enoch contains 105 chapters. The author is represented as Enoch, the seventh from Adam, who speaks in the first person through nearly the whole volume. It consists of the record of a series of visions and revelations made by angels to the writer. Sometimes he is conducted by them to various parts of the universe, and surveys things hidden from mortal gaze. At others, the instructions are given while he is in ecstasy.

In the 22d chapter, the Seer, under the guidance of Raphael and other holy angels, is brought to the region of the Spirits of the Dead to view the places in which they abide until the great Judgment. The portion occupied by the blessed is surrounded by massive rocks, and is full of delight and peace. The wicked are in another place, where they suffer for the evil they have done. In these places there are gradations of happiness for the good, and of misery for the iniquitous. Here they remain in consciousness, and in expectation of the bliss or wo which they are to receive at the consummation of all things at the Last Day. The good will then enter the Heaven they desire; and the evil, in a prison, from which escape is impossible, be eternally punished.

Reasons for becoming a Roman Catholic: *Addressed to the Society of Friends*. *By* **Frederic Lucas**, Esq., *of the Middle Temple, Barrister at Law*. Third edition. Price, one shilling and sixpence. London: Charles Dolman, 61 New Bond street. 1839. 12mo., pp. 113.

The above pamphlet has been sent to us by Casserly & Son, 108 Nassau street, with a request that we would notice it.

Mr. Lucas was educated in the Society of Friends, but becoming with many others, dissatisfied with the present state of the Society, he entered on a course of religious inquiry, which ended in his avowing himself a Roman Catholic.

The pamphlet is not argumentative, nor an attempt at argument. The writer merely aims to state the process by which, adhering firmly to the distinctive principle of Friends, viz., the infallible guidance of the Holy Spirit, he has been led to think that this blessing was vouchsafed to the Church, and not to private spirits out of the Church. He writes with much ability, and at times with unusual eloquence. The intelligent Churchman will find much in the pamphlet to please and edify him, and he must be weak indeed, if he suffers Mr. Lucas's prejudices against the Church of England, in consequence of evils growing out of her political establishment, or his dim perceptions of the true nature and marks of the Catholic Church, to create in him any sympathy with the writer in his exclusive devotion to the Church of Rome. Indeed, for a reader who has mastered the distinction between Catholicism and Romanism, many of Mr. Lucas's remarks will possess a cogency which the author himself could hardly discern.

The Christian Ministry: *A sermon preached at St. Paul's Church, Baltimore, &c., by* **Benjamin T. Onderdonk**, D. D., *Bishop of the Diocese of New York, &c.*

This sermon was preached in Baltimore, at an ordination held in the vacant diocese of Maryland; on which occasion the Rev. Thomas J. Wyatt was admitted to the Order of Deacons, and the Rev. Orlando Hutton to the Order of Priests. It has been printed as a Tract by the Protestant Episcopal Female Tract Society of Baltimore. We hope it will be extensively circulated in our own diocese, as well as in Maryland, exhibiting as it does a view of ministerial responsibilities which every faithful clergyman must desire to impress on his parish. We had marked for insertion the excellent explanation of the office of Absolution, but must reserve it for another occasion.

The Ministry called to Self-Denial. *A sermon preached at the Matriculation of Students in the General Theological Seminary, &c. By* **William R. Whittingham**, D. D., *St. Mark's Church in the Bowery Professor of Ecclesiastical History*. Published by the Matriculating Class. New York: Xylographic Press, 28 Ann-street, 1840.

We have seldom seen the duty of self-denial urged with more zeal or with fewer limitations than in the present discourse. We shall transfer the sermon to our columns.

THE REV. CHARLES SIMEON.

The note respecting Mr. Simeon in the Churchman of January 11th, was the observation of an anonymous writer, of whose opportunity and capacity for forming the opinion which he expressed, the reader could judge by the statement of the writer himself, and by the general complexion of his communication. As such, we suffered it to go for what it was worth. The "endorsement" of it ascribed to us by the Episcopal Recorder is absurd. We never knew Mr. Simeon, and do not remember ever to have read any thing from his pen except a very sensible passage quoted by Dr. Hook. We have heard of him frequently as a man of eminent piety, and as such, have ever held him in respect. We were sorry to find one who "knew him," expressing so unfavorable an opinion of him, and shall cheerfully insert in our next paper the counter evidence respecting Mr. Simeon adduced by our amiable mentor, the Episcopal Recorder.

INFANT SCHOOL OF ST. MARK'S CHURCH IN THE BOWERY.

To the Editor of the Churchman.

Dear Sir,—The first Sunday of the present month completing the second year since the formation of the above school, a brief outline of its condition was given from the chancel, after Morning Prayer. A request has lately been made by a friend, that I would furnish you with some of the *facts* which were then communicated, in the hope that they would interest your readers, and encourage the establishment of similar charities in our Churches.

The school room, in the rear of the Church, will accommodate 120 children. The school at present consists of 72 girls and 45 boys. It is for the poor exclusively, and is taught by a Principal and Assistant, every day of the week, excepting Saturday. On Sunday it forms a part of the Sunday-school. Besides the usual exercises and lessons of Infant Schools, the children a week-days are taught the Church Catechism, and on the Prayer Days before Communions, as well as on Sundays, are catechised by the rector. Since the opening of the school, 70 have been baptized; 29 of the present scholars are the children of laborers; 20 of seamstresses and laundresses; 14 of masons, tailors, and weavers; 13 of cartmen; 18 shoemakers, journeymen carpenters, and blacksmiths; 23 hatters, porters, workmen in factories, and other trades; 2 are orphans adopted in families very poor. Of 13, the fathers are either dead, or have gone away. Of 25, the fathers or mothers have to struggle with ill health; 27 belong to families that are barely comfortable, and no more, that is, when compared with the rest; 11 to families without employment, or who have little to do, and are sickly; 22 belong to families poor and sickly; 49 to families in ill health and wretchedly poor. The children in school and at church are generally very neat and tidy. In many cases the parents strive hard to send them in decent trim, and in others it is the fruit of the labors of the benevolent. The expense of the school for salaries, (the Principal $250 and the Assistant $100.) Books, clothing in part, and contingencies, have not exceeded in 1838 or 1839, five hundred dollars per annum.

The fuel is given by the Vestry, and the room is free of rent. The expenses are defrayed partly by annual subscriptions in the parish, and partly by the Communion Fund. It is a favorite charity with the congregation, and there is good cause to believe that upon this "work of our hands" rests the blessing of Him who has said: "It is not the will of your Father which is in heaven that one of these little ones should perish. Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

I remain yours truly,

HENRY ANTHON.

Jan. 20, 1840.

Erratum.—In the first line of the last paragraph of the Communication of "Dies Sanctus," in the last Churchman, for "Severed," read *Governed.*

☞ Bishop Onderdonk's first Lecture for this season to candidates for Orders, and young men proposing to become candidates, will be delivered in the Chapel of St. Peter's Church, to-morrow evening, 26th inst. Service to commence at 1-2 past 7 o'clock.

SUMMARY.

From the Christian Witness.

ST. PAUL'S CHURCH, CONCORD, N. H.—The dedication of this beautiful little church to the service of Almighty God was made by the interesting parish as a new year's offering on the first instant, under circumstances exceedingly gratifying.

Seven brethren of the clergy were present, including our beloved and venerated bishop.

Morning prayer was read by the Rev. Charles Burroughs, D. D., rector of St. John's Church. Portsmouth, and the lessons by the Rev. Wm. Horton, rector of St. Thomas' Church, Dover.

The Bishop performed the office of consecration in his accustomed dignified and impressive manner, and preached one of his excellent and edifying sermons.

The church was crowded to excess, and many went away in consequence of not being able to gain admission.

On Thursday, the 2d inst. the Rev. Mr. Ten Broeck was instituted rector of St. Paul's Church, Concord.

The Rev. Dr. Burroughs preached a very appropriate and instructive sermon on the occasion.

On Thursday the Bishop visited St. Andrew's Church, Hopkinton, and preached and confirmed there in the evening.

On Sunday, the 5th, Bishop Griswold visited St. Anne's Church, Lowell.

In the afternoon the Bishop preached a richly practical and devotional sermon on the beginning, progress, and perfection of the Christian life. He then administered confirmation to twenty-one persons presented by the rector for that solemn right. The Bishop preached again in the evening to an attentive people.

SPRINGFIELD.—We understand that the parish of Christ Church, Springfield, Mass., have recently invited the Rev. Henry W. Lee to become their rector. The invitation, unanimously and cordially given, has been accepted on the part of our reverend brother. The completion of the new church is expected in about two months.

EPISCOPAL ACT.—The Rt. Rev. Bishop Moore held an ordination last Sunday, Jan. 5, at the Monumental Church, Richmond, when Mr. Joshua Smith was admitted to the order of deacon.

THE NEW EPISCOPAL CHURCH IN MOBILE, ALABAMA.—We took occasion in the holiday of yesterday to visit this beautiful edifice, now erecting on the corner of Church and St. Emmanuel streets. It is in a rapid course of completion, and from appearances will soon be ready for its sacred uses. It will be seen in another column that the pews are already advertised to be leased on the second Monday of this month. The building is an ornament to our city. It is a monument, complimentary to the zeal and devotion of its founders, and does great credit in its design and execution to Mr. Barnes, its enterprising architect.

Com. Reg.

REV. J. B. GALLAGHER.—We are sorry to learn that this worthy young man, late minister of St. Paul's Church, Syracuse, has returned from Europe, whither he went some six months ago, for the benefit of his health, without sufficient improvement to permit him to resume his duties in a congregation in which he was as useful as he was acceptable, having in a short time won the affection of all who knew him.—*Gospel Messenger.*

OBERLIN INSTITUTE.

This is the name of an Institution, situated somewhere, we believe, in Ohio, from whence certain strange doctrines emanate. We suppose it to be the imbodyment of Finney-ism. We see from our exchange papers, that one of the Professors has recently been asked to resign; and that some of the charges against him, are, hostility to the dietetics of the Institution, because "he provided *pepper* for the table in the boarding house;" and levity, because he once asked for an "adult potato." Such things come of the endless vagaries of fanaticism.—*Chronicle of the Church.*

INDIAN RELICS IN NEW JERSEY.—The Woodbury (Gloucester co.) Herald of the 3d ult., says:

Some men, while digging for marl a few days since on Mr. Benjamin Colson's farm, near Raccoon creek, in this county, found the skeletons of three Indians. Some of the bones were in a state of preservation, and some moulded to dust on being exposed to the air. They were found about two and a half feet below the surface of the ground, and four and a half feet apart. With them were found 2 pieces of gold coin, dated 1666, 6 rings, and 3 strings of beads.

MARRIED OR NOT MARRIED.

A singular case came up before an alderman in Southwark, yesterday, that excited some interest. John Cassiday was arrested by Mary McShane, who averred that he was her husband and the father of her child, and refused to support them. The accused proved that Mary had left his bed and board without cause—that he was able and willing to support both his wife and child, provided they remained at his house, and under his immediate eye. The plaintiff stated that she was a Catholic, and that her husband being a Protestant, would not attend at the chapel where she worshipped. The Bishop moreover assured her she was divorced, in proof of which she exhibited to the alderman the following:—

Mary McShane states that she is the first cousin of John Cassiday, with whom she contracted marriage without the necessary dispensation, which marriage is invalid according to the laws of the Catholic Church.

† FRANCIS PATRICK KENRICK, Bp., &c.

Phil., Jan. 7, 1840.

The alderman informed Mary that this document was no divorce—that she was legally married—that another marriage would lay her open to an action for bigamy, and that she had better go home to her husband, and endeavor to live in peace. She delivered up to the defendant her child, but refused to cohabit longer with her husband, believing that as the Bishop had so declared it, it would be living in a state of sin and criminality. The case was dismissed.

—*Philadelphia Times.*

NEWFOUNDLAND AND BRITISH NORTH AMERICA SOCIETY FOR EDUCATING THE POOR.

The remittances for the past year from donations, subscriptions, and associations, were £2,048 7s. 2d., being an increase of £361, 7s. 7d. In addition to this, £674, 3s., were contributed in answer to a special appeal, for the purpose of repairing, enlarging, and erecting school houses in Newfoundland. The contributions in Newfoundland, including £300 the grant of the local legislature; and part purchase money of the central school-house, amount to £1055, 6s., sterling. The entire receipts therefore of the Society, available for its current expenses, (exclusive of £674, 3s., the building fund,) were £3,103, 13s. 2d. The payments, £3,475, 11d., leaving a balance due the Treasurer of £371, 7s. 9d. Four additional teachers have been appointed, two of whom, with the superintendent, are on the eve of proceeding to Canada, and the opinion is expressed that in consequence of the extension of the Society's operations to that country, the expenditure for the coming year will be greater than it has hitherto been.

Of Newfoundland, it is said, that nearly half of the population are already Romanists through the want of Protestant instruction, the large majority of its churches closed for want of pastors, hundreds among its population who never see a minister of Christ, and whole districts without a school or a teacher—too poor or too unconcerned to provide for themselves.

A NEW CHURCH.

The following account of Christ Church, Skipton, Yorkshire, (England,) is from the December number of the British Magazine.

This church, built to meet the wants of an increasing population, and therefore an object of interest to all churchmen, is also an object of interest from the restoration of primitive order which appears in its interior arrangements. The chancel is one third the whole length of the church, and is reached from the floor of the nave by an ascent of four steps. On the north side of the topmost of these four steps stands the pulpit; on the south the lectern, whence the lessons are read. In the centre of the topmost step stands a fixed fald-stool, holding the Book of Common Prayer turned towards the altar, so that the officiating clergyman in saying all the morning and evening prayer, kneels on the step with his face towards the altar. The sentences and exhortations are read and said from a low desk on the lowest step, looking towards the people. Halfway down the chancel on another step stand the altar rails. The altar itself is of stone finely carved to correspond with the architecture of the church—the early English style. It is covered with a crimson cloth, the fringe of which hangs only an inch or two over the edge, leaving all the carving uncovered; on it stand two massive wooden candlesticks, highly carved and richly gilded. In the south wall, within the altar rails, is fixed the primitive credence, on which to place the sacred vessels and sacramental elements previous to oblation. It is of carved wood, and covered with a cloth like that on the altar. The font stands under the tower at the west end, which is open to the church. It is large enough for immersion, and is used by means of the water drain, which was made in all the original fonts as in this. It is perhaps not generally known that the use of a basin (however ornamentally made in stone ware or otherwise) is peremptorily forbidden by the canons of the Church of England: those of 1571 desiring expressly that in all churches shall be used "fons nen pelvis," "the font *not a basin*;" and those of 1603 (canon 81) saying "we appoint that there shall be a font of stone in every church and chapel where baptism is to be ministered; the same to be set in the ancient usual places—*in which only font the minister shall baptize publicly.*" The cover is of carved wood a canopy set on early English arches; and it rises up off the font into the tower by means of a balanced weight above. The incumbent of the church is the Rev. Daniel Parsons, lately curate of Longton, in the Staffordshire Potteries, before Longton was dismembered from the rectory of Stoke-upon-Trent. The admirable arrangements in the church, by which the officiating clergy are enabled to obey the rubric, and return to the ancient discipline of the Church of England, are the results of the able superintendence of Christopher Sedgwick, Esq., of Skipton Castle, without whose labors and money the town would probably have failed in raising the church at all.

By a report just printed of the efforts of the committee for building new churches, it appears that the number of churches and chapels completed are 243; ditto building, 18; plans approved and ready for tender, 8; plans under consideration, 8; grants proposed to be made for building 54 other churches and chapels, 9 of which are included in the above items, leaving under consideration 45; total, 322. Accommodation in churches and chapels completed—in pews 140,142; in free sittings, 174,270; total, 314,412.

Society for the Propagation of the Gospel in Foreign Parts.—A meeting was held on the 8th Nov. at the school-room adjoining St. Peter's Church, Globe road, Mile-end, for the purpose of establishing an association in that district, to be called "The St. Peter's (Mile-end) Association," in aid of the Society for the Propagation of the Gospel in Foreign Parts. The room was very much crowded, and the meeting was addressed by M. W. Cotton, (chairman,) Mr. Justice Burton (from Australia, the Rev. Drs. M'Caul, S. Robins, A. M. Campbell, E. Hawkins, H. Mackenzie, J. Stock, T. Jackson, &c.

—*London Times.*

MUNIFICENT LEGACY.—The late Mr. Alderman Scholey, of London, has left by his will the munificent legacy of 10,000*l.*, three per cent. consols, (after the decease of his daughter, Mrs. Bellamy,) to the vicar of Sandal Magna and the trustees of the endowed school at that place; one moiety of the interest thereof to be paid to fifty poor parishioners who attend the parish church; and the other moiety of the interest to be applied to the purposes and objects of the school. Some time ago the worthy alderman was written to by a gentleman of Sandal, stating the fact of a subscription having been commenced for the purpose of promoting education in the village, and respectfully soliciting his aid. The reply has reference, in all probability, to the legacy of 10,000*l.*, as it intimated that it would be found, in the event of his death, that he had not in his lifetime "forgotten his native village."—*Watchman.*

DIED,

On Thursday, the 23d instant, Eleanor V., daughter of Wm. Forrest, Esq., aged two years and four months.

CALENDAR.

JANUARY.

26. Third Sunday after Epiphany.

FEBRUARY.

2. Fourth Sunday after Epiphany, and The Presentation of Christ in the Temple, commonly the Purification of St. Mary the Virgin.
9. Fifth Sunday after the Epiphany.
16. Septuagesima Sunday.
23. Sexagesima Sunday.
24. St Matthias the Apostle.

DIOCESAN RECORD.

Bishop Onderdonk's appointments for the Annual Confirmations in New York and Brooklyn.

Third Sunday after Epiphany, January 26, St Thomas' Church.

Fifth Sunday after Epiphany, February 9, All Saints' Church.

Sexagesima Sunday, February 23, Christ Church, *Brooklyn.*

First Sunday in Lent, March 8, Church of the Ascension, *New York.*

Third Sunday in Lent, March 22, St. Clement's Church.

Fourth Sunday in Lent, March 29, St. Peter's Church.

Fifth Sunday in Lent, April 5, Mission Church of the Holy Evangelists.

Sunday next before Easter, April 12, Mission Church of the Epiphany.

First Sunday after Easter, April 26, St. Peter's (colored) Church, *Brooklyn.*

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York.—Second Sunday after the Epiphany, January 19, in the Mission Church of the Epiphany, admitted James Millett to Deacons' Orders. Morning Prayer was read by the Rev. William Morris, Rector of Trinity School, the sermon preached by the Bishop, and the candidate presented by the Rev. Lot Jones, the Missionary in charge of the Church.

NOTICES.

CHURCH OF THE EPIPHANY.

☞ The regular Quarterly Sermon will be preached in the Mission Church of the Epiphany, in Stanton street, by the Rev Mr Haight, on Sunday Evening, 26th inst, and a Collection made in aid of the funds of the Church. Service to commence at 7 o'clock. Jan 25

☞ SERMON. The Rev. THOMAS H. TAYLOR, D. D, will preach the regular Quarterly Sermon in the Mission Church of the Holy Evangelists, in Vandewater street, on Sunday evening the 26th inst., when a Collection will be made to aid the funds of the Church. The friends of the City Mission Society, and all those friendly to the cause of Missions, are respectfully invited to attend.

Service to commence at 7 o'clock. Jan 18—2w

CHURCH OF THE NATIVITY.

The Ladies of the Church of the Nativity, being desirous of furnishing the Chapel in such manner as will be neat and appropriate for the due celebration of the Worship of ALMIGHTY GOD, and also to procure a Library and books of instruction for the Sunday School, propose to have a sale of *useful and fancy Articles.* Donations in money or articles will be thankfully received from all who are disposed to assist a young and necessitous Church in the Eleventh Ward.

They may be left at Messrs. Swords, Stanford & Co.'s 152 Broadway, at the Depository, No. 28 Ann street, and at the residence of Mrs Lippitt, No. 299 Third st.

Jan. 4, 1840. tf

☞ The Ladies attached to the Sewing Society of the Eighth Avenue Sunday School, would, through this medium, again appeal to the members of the Church for their aid, in behalf of the destitute children connected with the above school, and of many in the neighborhood, who are prevented by want of sufficient clothing from attending upon its instruction. Any articles of clothing or materials will be thankfully received at the Sunday School Union Depository, No. 28 Ann street; Swords, Stanford & Co., No. 152 Broadway; or the office of the Protestant Episcopal Press, No. 142 Fulton street.

November 22d. 2m

ACKNOWLEDGMENTS.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor—

From "The Widow's Friend," per Newhaven steamer, nine blankets for poor widows in the communion of the Church. Also, from the same, per mail, post mark Newhaven, $3. From Lewis Phillips, Esq, a bundle of wearing apparel. From J. S. Rogers, M. D., a tierce of rice. By Swords, Stanford & Co., from Thomas Otis, Esq, $10. From Dr. Knox, $5.

By Mr. M'Gown, 142 Fulton-street, from a member of St Luke's Church, $1. From a Lady, a bundle of clothing. From "C," for the use of the poor, by the hands of Thomas C Butler, $10.

LOT JONES, 192 Allen-Street.

Jan. 21, 1840.

N. B. Additional donations to meet the present trying emergency are greatly needed, and will be thankfully received, if left with Swords, Stanford & Co., 152 Broadway, at 142 Fulton st, 28 Ann st, or at the residence of the Missionary, 192 Allen st. L. J.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of $5 from E, and $10 from Thomas Otis, Esq, for the poor. By Swords, Stanford & Co—from a Lady of St. Paul's Chapel, $5 through the Press. And $10 from C, by Mr. Thomas C. Butler.

The distress among the worthy poor is very great, and the applications for aid incessant. Further donations are respectfully solicited and will be thankfully received, if left with Messrs Swords & Co. 152 Broadway; or

JESSE POUND,

Jan. 22, 1840. 47 Vandam st.

CITY MISSION.

The subscriber very gratefully acknowledges the receipt of the following Donations for the benefit of the poor:

From a Lady, for the poor, $20. From a member of St Luke's Church, $1, per J. R. M'Gown.

ALEXANDER FRASER, 245 Bowery.

January 23, 1840.

☞ Any donations of money or clothing for the poor will be thankfully received by J. R. M'Gown, 142 Fulton street; the Agent, 28 Ann street; or at the residence of the Missionary, 245 Bowery. A. F.

THE CHURCH IN TEXAS.

The Rev. C. S. Ives, gratefully acknowledges the following contributions and collections received, or to be received, to aid in erecting a church at Matagorda, in the republic of Texas:

New Orleans,	$500 00
Mobile, Alabama,	316 00
Charleston, S C,	302 00
[Of which $100 was from the Ladies' Sewing Society of St Michael's Church, and $50 by a collection in St Stephen's Chapel.]	
Richmond, Va,	369 00
Staunton, do,	63 00
Fredericksburg, do,	35 00
A Lady of St James' Parish, Mecklenburg,	5 00
A young gentleman of Utica, N Y,	2 00
Rochester, do,	95 00
Sunday School of St George's Ch, Schenectady, do,	10 00
From the offerings of Trinity Parish, New Haven, Ct,	30 00
A Lady, do,	15 00
Hartford, Ct,	118 00
Boston, Mass,	107 00
[Of which $40 were from the offerings of Christ Ch.]	
Collection in St John's Church, Portsmouth, N H,	68 00
Do in St Paul's Church, Newburyport, Mass,	25 00
A gentleman of Providence, R I,	5 00
Brooklyn, N Y,	173 39
[Of which $56 35 was by a collection in Christ Ch.]	
New York,	389 00
[Of which $50 was from the Young Men's Missionary Society of St Luke's Church; and $30 from the Christian Benevolent Fund of All Saints' Church.]	
Troy, N Y,	31 00
Albany, do,	105 00
Collection in Trinity Ch, Washington City, D C,	50 07
Do in Christ Church, do, together with some missionary funds from the hands of the rector,	54 50

Besides the above, several of the Clergy of New York, Buffalo, Stratford, Con, Providence, R I, Philadelphia, Baltimore, Alexandria, D C; Charleston, S C; Cincinnati, Ohio; Louisville, Ky; and Natchez, Miss; have kindly consented to do what they can for us in their respective congregations.

Sufficient has been collected to pay for the above church, and to put it on ship-board in New York, where it is to be built. Funds are yet to be procured to freight the building out, to put it up after it has arrived in Matagorda, and for the plastering and painting.

If any of our friends or acquaintances, or any of the members of the Church in the United States, feel interested and anxious to have the Church early, properly, and permanently founded in this young and growing Republic, they are most earnestly requested to use their exertions in our behalf; and whatever more may be raised for us will be most gratefully received by our young and interesting parish.

It is requested that all funds for the above object may be forwarded to C. J. Aldis, the Foreign Treasurer of the Missionary Society in New York.

☞ The Editors of the Gospel Messengers at Utica, and Charleston, S. C., the Chronicle of the Church, the Christian Witness, the Episcopal Recorder, the Banner of the Cross, and the Southern Churchman, are requested to insert the above acknowledgment and communication in their respective papers.

C. S. IVES.

New Orleans, Dec. 21, 1839.

NEW YORK BIBLE AND PRAYER-BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Henry Wheaton, Esq, Lithgow, Dutchess co, a donation, $5. From annual subscribers, $9. Total, $14.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
Bank of America.

Or at the Depository, 28 Ann street, by

THOMAS C BUTLER, agent.

At the Depository can be had reports of the Diocesan Societies for the past year. Folio Prayer Books for the desk, octavo, 12mo, 18mo, and 24mo, in great variety of binding, Bibles, Testaments, & Psalms & Hymns.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

Received from annual subscribers, 6$.

Donations and subscriptions received by

THOMAS BROWNING, Treasurer,

Or at the Depository, 28 Ann street, by

THOMAS C. BUTLER, agent.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 15th inst., has received the following contributions, viz.

By the hands of the Rev D H Shorts, from Danbury, Con, for missionaries under Bishop Kemper's jurisdiction, $5. By the hands of the Rev Dr Lyell, from Christ Ch, New York, for domestic missions, 42. Mr Wm Osborn, of New York, his annual subscription, 5. From Isaac Carow, Esq. by Dr Anthon, to be added to the collection made in St Mark's Church in the Bowery, Dec 15, $50. From a gentleman of New York, for general purposes, $5. By the hands of Stephen Warren, Esq. from the estate of Mrs Phebe Warren, deceased, through her executors, Stephen Warren, George B Warren, and Jacob Bishop, for domestic missions in the United States, 200. Collection in St James' Church, Derby, Con, by the hands of E N Shelton, Esq, for domestic missions, 22. Donation from E W S of Huntington, Con, for the same purpose, $25. Donation from J. Shelton, of the same place, and for the same purpose, $5. Total receipts, $359.

Jan. 22, 1840. JAMES SWORDS, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge:

Remitted by Francis Hoskin, Esq, treasurer, the last quarterly instalment of $5000 pledged by the Society of Grace Church (Phila) for the Promotion of Christianity, for domestic and foreign missions, *accidentally omitted to be acknowledged last week,* $625. Received from a Friend in Vermont, $5. Received one half of $17 25, a Christmas offering from St John's Church, Elizabethtown, N J, $8 62. Received of Mr Wm Osborn, (one half of $10,) 5$. Total receipts, $643 62.

CHARLES J. ALDIS, Treasurer.

Bank of America, Jan. 21, 1840.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz.

From H Wheaton, Esq, Poughkeepsie, donation for Education and Missionary fund, $5; from Christ Church, Hudson, Rev Isaac Pardee, rector, collection for Missionary fund, 20; from St Paul's Ch, Eastchester, by the hands of Rt Rev Bishop Onderdonk, contribution for Education and Missionary fund, 5; from annual subscribers, 54; from Christ Ch, Morristown, St Lawrence co, Rev Henry Caswell, by the hands of Rt Rev Bishop Onderdonk, contribution for Education fund 10, and for Missionary fund 10. Total amount, $104.

C. N. S. ROWLAND, Treasurer, 55 Water st.

Jan. 22, 1840.

Extract from ARTICLE 2d *of the Constitution of the above Society:*

"Every person paying into the treasury the sum of not less than three dollars annually shall be a member of the Society. Every person contributing the sum of not less than fifty dollars in one payment shall be entitled to the privileges of a member during life. The payment of one hundred dollars shall constitute a patron of either of the departments, Education or Missionary, to be denominated accordingly. And the payment of two hundred dollars shall constitute 'a patron of the Society;' this payment to be equally divided between the two objects. And a life subscriber may at any time advance to the grade of patron, by paying the additional sum necessary for admission into the said grade. All sums received for constituting life members and patrons shall go to the permanent funds, the interest of which only shall be used, unless otherwise ordered by the contributors."

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The treasurer has further to acknowledge the receipt of the following subscriptions and donations, viz.

James W Dominick, jr, by the treasurer of "St Stephen's Church Society for the Promotion of Christianity," two donations, $14; John H Braine 3, Peter G Arcularius 3, Stewart Brown 10, James A Burtis 2, Joseph J Cook 1, Hiram M'Cullum 5, Edwin A Nichols 1, J N Perkins 3, Israel Russell 1, Frederick A Tracy 5, Frederick H Trowbridge 1, James Van Nostrand 5, Moses Wanzer 2, Wm Whitlock, jr, $5. F S Winston 2, Samuel Cornell 2, —— Proal 1, Mrs Mary F Hoffman 1, C Colden Hoffman 5, Elisha Walton 2, George C Morgan 3, Daniel Dana, jr, 2, Dunbar S Dyson 5, sundry donations per C N Mills, 5, "D P R" 1, Charles Beardsley 1, John A King, jr, 5, Miss Helen B Duffie 2 50, Miss Maria R Duffie 2 50, —— 1, George D Gillespie 3, Evert A Duyckinck 1, John Snowden 1, A Lady 1, George T Fox, jr, 10, J D Fitch, M D, 1; R K Delafield 1, W D Waddington 1, G G Van Wagenen 1, C Dubois, jr, 1, W C Dayton 1, R S Bullus 1, Warburton Gouverneur 1, A N Gouverneur 1, N G Ogden 1, Richard H Ogden 1, E D Ogden 1, G M Ogden 1, G W Morris 1, N B Blunt 2, Thos L Wells 1, John Wells, jr, 1; Mrs J Morton 1, W Q Morton 1, H Morton 1, G R Bowdoin 1, A Watts 1, Mrs Dashwood 1, Mrs Auchmuty 1, Miss Ludlow 1. Total, $144

JOHN H. SWIFT, Treasurer,

Jan. 21, 1840. 158 Water-street.

UNION DEPOSITORY,

28 ANN-STREET.

Letters have been received at the Depository of the Gen. Prot. Epis. S. S. Union, during the week ending Jan. 23d, from the following individuals, viz.

David Smith, Indiana, with remittance; Rev R Cox, Troy; Knight & Colburn, Baltimore; E Milligan, St Louis, Miss, with remit; D Brunner, Baltimore; Miss C E Boardman, New Milford, Con, with remit; Mrs P S Van Rensselaer, Albany, with remit; H H Quintard, Sharon, Con, with remit; Rev C C Townsend, Ashtabula, O, with remit.

PRESS DEPOSITORY,

No. 142 FULTON-ST.

Letters have been received at the N. Y. Protestant Episcopal Press, up to January 23, from the following persons, viz.

William Staveley, Phila; Postmaster, Rye, N Y; Postmaster, Greene, N Y; Postmaster, Hartford, Con; Postmaster, East Greenwich, R. I; Postmaster, Sandusky City, Ohio; Postmaster, Cairo, N Y, with remit; Rev R L Goldsborough, Havre de Grace, Md, with remit; Moses P. Hatch, Oswego, N Y; Capt. J A. D'Lagnell, U. S. A, Governor's Island.

CHURCH AND PARLOR ORGANS.

FOR SALE, two small Church Organs in handsome cases with gilt front pipes, and containing the following stops: Dulciano, Stop'd diapason Bass, Stop'd diapason Treble, Principal, and Fifteenth—9 feet high, 5 feet 8 inches wide, and 3 feet 4 inches deep, warranted first rate instruments. Also, an assortment of Parlor Organs of three and four stops, in elegant mahogany cases.

Also, an excellent second hand Organ (built by G. F. England, of London,) of five stops, viz; Dulciano, Stop'd diapason, Principal, Mixture, and Hautboy, in a mahogany case—well calculated for a small church. Enquire of the subscriber at the organ manufactory, Centre Street, at the head of Canal street. HENRY ERBEN.

Jan. 25—3t

A PRINCIPAL is wanted for a Ladies' Boarding and Day School, in the most healthy and pleasant part of the city. The house is large and commodious, the school rooms elegantly furnished. The furniture will be disposed of, on reasonable terms. Applicants please address M. O., Post Office, stating name and residence, and where an interview can be had.

Jan. 17th, 1840.

FOR SALE,

A PEW in the south aisle of St. John's Chapel, very pleasantly situated.

Apply at No. 6 Clinton Place. Jan 25—2t

JOHN MORISON, Sexton of St. John's Chapel, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them—

All applications for Interments in that ground must be made to him from 10 A. M. to 3. P. M., at Trinity Church Vestry office, and at other hours at his house, No. 17 Clarkson street, near Hudson street. Jan. 25—tf

ORANGE COUNTY INSTITUTION.

THE REVEREND SAMUEL PHINNEY'S Select School, near the village of Newburgh, is in a retired and pleasant situation, where the boys form a society by themselves, and are not permitted to leave the premises without permission from the principal. The number is limited to twenty five, who all lodge under the same roof with himself. The house is large and airy, and the place is distinguished for health. All branches are taught, requisite to give the scholar a complete English and Classical education. The strictest attention is paid to the morals and manners of the students.

THE TERMS ARE:

For tuition, board, washing and fuel, $250 per annum, payable quarterly; for instruction in the French and Spanish languages, $10 each, per quarter. The scholars furnish their own beds, and bedding, and towels. As the number of pupils is limited, three months notice must be given of the intention to remove any of them, in order to give sufficient time to fill vacancies. When pupils are removed without such notice, payment must be made at the rate of $250 per annum, up to the end of three months from the time when the principal is informed of the intention to remove them.

SAMUEL PHINNEY, Principal.

Newburgh, Jan. 1840.

REFERENCES.

Rt. Rev. B. T. Onderdonk; Rev. E. Nott, D. D., President of Union College, Schenectady; Rev John Brown, Newburgh; Messrs. Brown, Brothers & Co., William B. Crosby, Esq., George F. Allen, Esq, New York; Rev. Evan M. Johnson, Brooklyn; Messrs. John A. Brown & Co., Philadelphia; James Hunter, Esq., Woodstock, near Philadelphia; Messrs. Alexander Brown & Sons, Baltimore; or, the parents of any of his present or former pupils. t May 1.

January 18, 1840.

COLERIDGE'S AIDS TO REFLECTION.

A new edition, with a preliminary essay by the Rev. John M'Vickar, D. D. Just published, and for sale by JOHN R. M'GOWN, 142 Fulton st.

January 4, 1840.

SELECT SCHOOL FOR BOYS, ULSTER,

ULSTER COUNTY, N. Y.

THIS Establishment is beautifully situated on the west bank of the Hudson river, about one hundred miles from the city of New York. For beauty of location and scenery, Ulster village is surpassed by few, if any places on the river; while the salubrity of its air, and seclusion from the bustle and confusion of large places, admirably fit it for study and the education of youth; the spaciousness of the house, and the number of apartments, admitting of each two boys having a room to themselves, will administer to comfort.

The school is select, being limited to 16 scholars, under the direction of the Rev. H. Adams, and forms nothing more pretending than a Christian family, united together for the purpose of improvement. The intercourse of the Principal with his Pupils is parental and social, (his discipline of the mildest kind,) that talent may be elicited, the disposition known and improved, while the mind is elevated and the best affections cultivated. The instructor and his scholars are companions and friends, associated together in affection at the family altar and family table, in their studies and amusements, that as far as practicable, improvement in manners, in morals, and in learning, may advance together.

THE TERMS.—The small number of pupils considered, are believed to be as low as any kindred establishment, $250 per annum, payable half-yearly, in advance, for all the branches of a finished English education, and all studies preparatory to admission to any college All books and stationary furnished without extra charge.

A resident assistant is employed to teach the Modern Languages, for which there will be an additional charge.

There will be a vacation in each year, from the last Friday in July, to the first Monday in September.

No Pupil will be received for less time than one year, and none may be removed without three months notice.

No expenses will be incurred for articles of clothing, or any other necessary, beyond the sums placed in the hands of the Principal for that purpose.

It may be mentioned, for the information of those visiting their children or the school, that a steamboat plies regularly twice a week, between the village of Ulster and New York city.

REFERENCE, by permission—to the Rt. Rev. B. T. Onderdonk, D. D.; the Rev. Jonathan M. Wainwright, D. D.; the Rev. M. Eastburn, D. D.; Mr. Philip Dater; Mr. W. A. F. Pentz, and Messrs. Barclay & Livingston, New York city; Mr. Henry Barclay, and Mr. William Clarkson, Saugerties, Ulster county; Gen. J. S. Smith, Kingston, Ulster county, N. Y.; Mr. Thompson S. Brown, Dunkirk, Chatauque county, N. Y.; Rt. Rev. H. U. Onderdonk, D. D., Philadelphia, Penn.; Rev. Dr. Wyatt, D. D., Baltimore, Md.

N. B. Two vacancies will occur about the first of October. Sept. 14. tf.

MISSES EDWARDS'

(FORMERLY MISSES GILBERT AND EDWARDS')

BOARDING & DAY SCHOOL FOR YOUNG LADIES.

NEW HAVEN CONN

THE winter term of this school will commence on the 1st of October; and the present proprietors hope, from their experience in teaching, to retain the confidence of their former patrons, and to give satisfaction to those who may hereafter patronize them.

Pleasant accommodations will be furnished for such young ladies as may be placed in the family; and under their immediate care all the branches of a finished education will be taught as hitherto; and particular attention will be paid to the manners, morals, and religious principles of the pupils.

Cards of terms will be furnished on application, and the most respectable references given.

New Haven, Sept. 10th 1839.

JUST PUBLISHED,

THE Second Edition of the American Reprint of Tracts for the Times, volume first, 8vo. pp. 600 neatly bound in cloth. Price $2 00.

The first volume of the American reprint contains the two first volumes of the sets that have been imported, and is now offered at a trifle over half the price of the English volumes. The remaining volumes will be broght out rapidly, and the complete series, printed on large and fair type, and good paper, will be for sale at one half the cost of the English copy.

Orders received, from the Trade and from the Public, by CHARLES HENRY,

Jan. 11. 142 Fulton street.

MELVILL'S SERMONS.

A new edition, to which is added the last volume of this eloquent author, just published in 2 vols 8vo., and for sale by JOHN R. McGOWN,

Jan. 8. at the office of the P. E. Press, 142 Fulton st.

Just Published,

THE CHURCHMANS' ALMANAC FOR 1840.

Orders to be addressed to

JOHN R M'GOWN, 142 Fulton-street,

The Almanac may also be obtained from the following persons, viz: Charles Stimpson, jun Boston—Z Clark, Troy, N Y—W C Little, Albany, N Y—H Hooker, Philadelphia,—A D Brunner, Baltimore,—Jos Gill, Richmond, Va. Dec. 24

GENERAL PROTESTANT EPISCOPAL

SUNDAY SCHOOL UNION.

A VARIETY of Books, suitable for Christmas and New Year's Presents, will be found at the *Depository, No. 28 Ann street,* among which are the following *New Books:*

THE HOLY CHILD JESUS, *An Example of Obedience to Parents.* 24 pages, 18mo. in fancy covers, with a beautiful frontispiece.

THE INFANT BROTHER, 156 pages, 18mo. with an elegantly engraved frontispiece, handsomely bound in muslin.

BLOSSOMS OF CHILDHOOD, by a Mother, 155 pages, 18mo. with an elegant frontispiece, and other engravings—neatly bound in muslin.

JUST RECEIVED,

KEBLE'S CHRISTIAN YEAR, English 18mo. and 32mo. editions.

MEMOIR OF THE LIFE OF BISHOP WHITE by Bird Wilson, D. D., Professor in the General Theological Seminary, with a Portrait, a Fac Simile of Bishop White's handwriting—the Record of Bishops consecrated by him, and an engraving of his study.

SELECT FAMILY AND PARISH SERMONS, by Bishop McIlvaine, 2 volumes, octavo.

THE YOUNG LADY'S COMPANION—a series of Letters by Miss Margaret Coxe.

THE RELIGIOUS SOUVENIR FOR 1840. Edited by Mrs. Sigourney.

December 18, 1839.

A YOUNG LADY, a communicant in the Protestant Episcopal Church, wishes to obtain a situation as governess: the preparatory department of a Female Seminary would be preferred, but a desirable residence in a private family would not be objected to. Address L. D., Burlington, N. J., care of the Right Rev. Bishop Doane, to whom the advertiser has permission to refer.

Dec. 21st., 1839. 4t

NOTICE.

LOUIS SHERMAN has made an assignment of all his property to the subscribers, in trust for the benefit of his creditors. All persons having claims against him will please present the same; and those indebted make immediate payment to either,

WESSELL S. SMITH,
14 Pine-street,
SIMON R. MC'GOWN,
142 Fulton-street, } Assignees.

Nov. 30.

ST. PAUL'S COLLEGE.

A GENTLEMAN, having had experience as an Instructer in the elements of English education, may find a desirable situation in the Grammar School of the above named Institution. He must pe a single man, and able to produce the most satisfactory recommendations both in point of character, and qualifications as a teacher.

Letters, post paid, to be addressed to the Rector of St. Paul's College, College Point, N Y. Nov. 16.

DR. PUSEY'S LETTER TO THE BISHOP OF OXFORD.—A Letter to the Right Reverend the Bishop of Oxford, on the Tendency to Romanism, imputed to Doctrines held of old, as now, in the English Church. By the Rev. E. B. Pusey, D. D., Regius Professor of Hebrew, and Canon of Christ Church, Oxford.—With an Appendix, containing Extracts from the Tracts for the Times, and various writings of Pusey, Keble, and Newman, showing that to oppose Ultra-Protestantism is not to favor Popery. 8vo. pp. 184. Price 62 1-2 cents.

Just published and for sale by CHARLES HENRY,

Dec. 11. 142 Fulton st.

DR. HOOK'S VISITATION SERMON.

A CALL to Union on the Principles of the English Reformation. By Walter Farquhar Hook, D. D. With an Appendix, containing copious extracts from the Reformers. First American from the fourth London edition. Just published, and for sale by

CHARLES HENRY,

Nov. 16. 142 Fulton street.

DICTIONARY OF THE CHURCH, by the Rev. Wm STAUNTON.—The second edition of this popular work, enlarged and improved by the author, is now published, and for sale at 142 Fulton-street.—The rapid sale of the first edition, and the demand for the second, have induced the publishers to reduce the price, so that the work may be within the reach of every Episcopalian.

"If sound learning, without pedantry, a frank avowal, and staunch maintenance of principle, without bigotry, and a clear, consistent statement of views too often vilified because they are misunderstood, and undervalued, because they are not comprehended; if to have made the standards of his church more valuable to those who receive them, and more accessible to those who are ignorant concerning them, and to have furnished their history and a commentary, without the tediousness of the one or the dulness of the other; if to have embodied in a few pages, and sometimes lines, the spirit of the works of Hooker, Barrow, Comber, Bingham and Palmer; if to have mingled without confusion antiquarian lore and modern observation, theoretical discussion and practical directions, historical research and apologetic arguments; if these entitle an author to praise, then it is richly deserved at our hands by *Mr. Staunton.* Let the reader buy the book for himself and another for his neighbor, and after reading and consultation, give a different verdict if he can.—*New York Review.* Nov. 30.

THEOLOGICAL REPOSITORY.

TRACTS for the Times, by Members of the University of Oxford.—Terms, to Subscribers only, Five Dollars, in advance, for three volumes, of 554 full octavo pages each, or $1 67 per volume. This publication is issued periodically, in numbers, to subscribers receiving by mail, each sheet containing 32 pages, for sale by

Nov 20. CHARLES HENRY, 142 Fulton st.

BOARDING SCHOOL FOR YOUNG GENTLEMEN, in Salzderhelden, near Goettingen, (Germany.)—This institution, which is intended for the education of American, English, and German young gentlemen, has for eleven years been in successful operation, and is under the management of Mr. C. C. Trott, who, after having received a classical education, served as an officer in the British Army in Spain; and then completed his studies in the Universities of Goettingen and Berlin. The course of instruction embraces all those branches which are calculated to prepare a young man for the study of any profession, or any practical career.—The German, French, Italian, and the ancient Languages, Mathematics, Geography, Universal History, Natural History, Surveying, Drawing, and Painting, Music, Dancing, Fencing, and Gymnastics. (The neighborhood of Salzderhelden is remarkable for its beauty of scenery, and salubrity of climate.)

The terms for Boarding and Instruction, including Washing, Fuel, Light, and servant's attendance, (exclusive of Italian, Music, Fencing and Dancing, and for which, if desired, an extra charge will be made,) are, for pupils of the age from 8 to 11 years, $250, and for older ones, $300 per annum, payable half yearly in advance. And Mr. Trott has permission to refer to the following gentlemen, of whom the last five named, have been personally acquainted for several years with Mr. Trott and his institution, either of whom will furnish any further particulars;

Dr. Charles Beck, Professor, Cambridge, Mass.
Cornelius Oakley, Esq., New York.
Col. S. D. Walker, Baltimore, Md.
Alex. Walker, Esq., do
Lieut. Spencer Percival, Coldstream Guards, Quebec, L. C.
Charles D. Brush, Esq., Cincinnati, Ohio.
Dr. Theodore Telkampf, do
Dr. Louis Telkampf, Professor in Union College, Schenectady, N. Y.

New York, December 21st, 1839. 3m

MISS SAGAR and MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, *No. 168 Henry-street, first door below Clinton-street, New York.* The Rev. Benjamin I. Haight, *Visiter.*

The course of instruction includes the French and English languages, reading, writing, grammar, arithmetic, geography, and astronomy, (with the use of the globes,) history, belles lettres, natural and moral philosophy, evidences of Christianity, history, antiquities and geography of the Bible, geometry, algebra, &c.

Drawing, music, and foreign languages will be taught by competent and approved instructers.

There are three departments in the school, so arranged that the pupils may be carried on from the rudiments of knowledge, taught at an early age, to the highest branches.

Special attention is also paid to the moral culture of the pupils. It is the aim of the instructers to educate the heart as well as the intellect. To this end a regular course of instruction in the holy Scriptures will be given under the immediate direction of the Rev. Benjamin I. Haight, rector of All Saints' Church; who will also visit the school statedly, and lecture to the scholars on the history, antiquities, and geography of the Bible, and on kindred subjects.

The school is designed to be a Christian school, where the pupils may be thoroughly trained in all the branches of a sound and liberal education, and so be fitted for the duties of life, and for happiness in the world to come.

April 24, 1839. tf

POETRY.

PRAY WITHOUT CEASING.

Go when the morning shineth,
Go when the moon is bright,
Go when the eve declineth,
Go in the hush of night;
Go with pure mind and feeling,
Fling earthly thoughts away,
And in thy chamber kneeling,
Do thou in secret pray.

Remember all who love thee—
All who are lov'd by thee;
Pray, too, for those who hate thee,
If any such there be;
Then for thyself in meekness
A blessing humbly claim,
And link with each petition
Thy dear Redeemer's name.

Or if 'tis here denied thee
In solitude to pray;
Should holy thoughts come o'er thee,
When friends are round thy way,—
E'en then the silent breathing
Of thy spirit rais'd above,
Will reach His throne of glory,
Who is mercy, truth, and love.

O, not a joy or blessing
With this can we compare,
The power that he hath given us
To pour our souls in prayer.
Whene'er thou pin'st in sadness,
Before his footstool fall;
And remember in thy gladness
His grace who gave thee all.

Church of England Magazine.

THE HAPPY NEW YEAR.

As Jesus Christ once said to his disciples, "Not as the world giveth, give I unto you,"—meaning that his gifts are very different from those of the world,—so it becomes the minister of Jesus Christ to say to you on the occasion of a New Year, "Not as the world wisheth, wish I unto you;" meaning thereby, that the happiness he wishes for you is something very different from what the world commonly esteems such.

The world's notion of happiness, and the Gospel notion of happiness, are very different; and therefore the world's wishes for your happiness, and the preacher's wishes for your happiness, must be very different also. The world, when it wishes a man happiness, means a long life, and strong health, and plenty of money, and a good name, and a thriving family. The preacher, on the other hand, when he wishes you happiness, as I wish you all now, means something very different thereby. What, you will perhaps ask, do I not then wish you life and riches? Yes, my dear brethren, I wish you, and pray God to give you these things, and far more abundantly than the world can wish them for you,—even a life without end, and an inheritance more to be desired than gold, a crown eternal in the heavens. These are the wishes of the preacher, these are his prayers in your behalf,—everlasting life and everlasting glory after your departure out of this world; and, during your stay on earth, a sound body, a healthy soul, a name in the Book of Life, and a household affectionate and dutiful, lovers of God and of his will.

Such is the difference between the good wishes of the world and the good wishes of the preacher. The world's good wishes are, like itself, worldly: they look chiefly to the body: they reach not beyond earth, and the things of earth. Whereas the good wishes of the preacher are chiefly for your souls: he looks, and by his office is bound to look, first to the one thing needful: his desires for your welfare are guided by the Gospel, and like that, would raise you up to heaven.—*Rev. A. W. Hare.*

DYING SCENES.

Cardinal Wolsey, when dying, by slow progress and short journeys, reached Leicester Abbey. He was received with the greatest respect. His only observation was, "Father Abbot, I come to lay my bones among you." He died three days after, with great composure and fortitude. He said shortly before his death—"Had I served my God as diligently as I have served the king, he would not have forsaken me in my gray hairs; but this is the just reward I must receive for my pains and study, in not regarding my service to God, but only to my prince."

M. de la Harpe, one of the first literary characters of the last century, who for many years labored to spread the principles of the French philosophy, but afterwards became a most strenuous defender of Christianity, on the evening before his death was visited by a friend. He was listening to the prayers for the sick: as soon as they were concluded, he stretched forth his hand and said—"I am grateful to divine mercy for having left me sufficient recollection to feel how consoling these prayers are to the dying."

Sir Walter Raleigh behaved on the scaffold with great composure. Having vindicated his conduct in an eloquent speech, he felt the edge of the axe, observing with a smile—"It is a sharp medicine, but a sure remedy for all woes." Being asked how he would lay himself on the block, he replied—"So the heart be right, it is no matter which way the head lies."

Sir John Hawkins has recorded of Dr. Johnson, that when suffering under that disease which ended in his dissolution, he addressed his friends in the following words: "You see the state I am in, conflicting with bodily pain and mental distraction. While you are in health and strength, labor to do good and avoid evil, if you ever wish to escape the distress that oppresses me."

Locke, the day before his death, addressed Lady Masham, who was sitting by his bedside, exhorting her to regard this world only as a state of preparation for a better. He added, that he had lived long enough, and expressed his gratitude to God for the happiness that had fallen to his lot.

The author of Hervey's Meditations, when on his sick bed, observed that his time had been too much occupied in reading the historians, orators, and poets of ancient and modern times, and that were he to renew his studies, he would devote his attention to the Scriptures.

Latimer, when he beheld a faggot, ready kindled, laid at Ridley's feet, exclaimed, "Be of good cheer, master Ridley, and play the man: we shall this day light such a candle in England, as I hope, by God's grace, shall never be put out."—*Southern Churchman.*

THE PASSION FLOWER

Is said to owe its name to the missionaries who first discovered it, while travelling over the country. The instruments of our Saviour's Passion were thought to be represented by it. The Stamens were his five wounds—the three Styles the nails by which he was fixed to the Cross—the column which elevates the Germen, to be the Cross itself—the rays of the Nectary to be the Crown of Thorns.

To the Editor of the Chronicle of the Church.

MIDDLETOWN, Dec. 28, 1839.

Rev. and Dear Sir,—Having stated the imperfection of the argument for the Apostolic succession in the list of Bishops given in your paper of the 13th ult., I feel bound to place the subject before your readers in its true light.

The Canons called Apostolical, of which you gave a translation in one of your numbers, can be traced with historic accuracy to the third century. As this is generally admitted, we may safely assume it as granted. And it is no less true, that the first fifty of these Canons were received and acknowledged from time immemorial in every part of the Christian Church. Such unanimity could not have existed, if it were not founded an Apostolic practice. We reason thus with regard to the Scriptures; and any attempt to invalidate such proof will strike at the evidences of Christianity.

The 38th Canon requires the Bishops of each province to assemble in Council twice a year—the fourth week after Whitsunday, and the 12th of October. The first Canon provides that a Bishop be ordained by two or three Bishops. The object of this Canon was to prevent schismatical consecrations; but on this point it is unnecessary to dwell, as our object is to state facts and not reasons. The consecrations ordinarily took place at the Councils.

Now if it can be shown, that this practice has universally prevailed in the Christian Church in all nations, and at every period, it is all the evidence which can in justice be demanded.

The testimony to the Consecration of our own Bishops, is contained in the journals of the General Conventions; and the documents in the appendix to the Journals of July and October, 1789, show the care taken in Great Britain to record the succession of the English and Scottish Episcopacy. The registers are open to public inspection; and a chain of title might be produced from them, far more complete, I am bold enough to say, than any which could be produced for all the estates in the United Kingdom. A few specimens of these by way of illustration, are here presented. The numbers prefixed, are those of your list; and I confine myself to the Protestant succession, Cardinal Pole excepted.

130. THOMAS CRANMER was consecrated, March 30th, 1533, 24th Henry VIII., by John Longland, Bishop of Lincoln; John Voysey, (alias Harman,) Bishop of Exeter; and Henry Standish, Bishop of St. Asaph, being present and assisting.

In the Bull of Consecration of Clement VII., dated at Bologna, February 21st, (9 kal. Mart.) 1532, addressed to Cranmer, the pope says, "We give you license to receive the gift of Consecration of whatsoever Catholic Bishop you please, so that he be in favor and communion with the Apostolic See; two or three Bishops in the like favor and communion, being sent for and assisting him therein." Cranmer was allowed to choose his own Consecrator; and the very reservation of the Pope admits that there might be Catholic Bishops not in favor and communion with Rome.

131. REGINALD POLE, consecrated March 22d, 1555–6, by Nicholas Heath, Archbishop of York; Thomas Thirlby, Bishop of Ely; Edmund Bonner, Bishop of London; Richard Pates, Bishop of Winchester; John White, Bishop of Lincoln; Maurice Griffin, Bishop of Rochester; and Thomas Goldwell, Bishop of St. Asaph, being present and assisting.

Thomas Goldwell, Maurice Griffin, and *John White,* were consecrated in Queen Mary's time; *Richard Pates,* the year after Cranmer, (1534,) but exiled for his adhesion to the Pope, and restored by Queen Mary; the other three in 1540, their names being on Cranmer's register.

Edmund Bonner consecrated Bishop of London, and *Nicholas Heath* Bishop of Rochester, in St. Paul's Cathedral, London, April, 4, 1540, by Stephen Gardiner, Bishop of Winchester; Richard Sampson, Bishop of Chichester; John Skyp, Bishop of Hereford.

Thomas Thirlby was consecrated Bishop of Westminster, December 9th, 1540, by Edmund Bonner, Nicholas Heath, and John Hodskin. It is observable that these three Bishops, Bonner, Heath, and Thirlby, at the time of their consecration, had renounced the Pope's supremacy; and that John Hodskin, who was present and assisting at the consecration of Thirlby, was also present and assisting at the consecration of Matthew Parker.

132. MATTHEW PARKER, consecrated December 17th, 1559, by William Barlow, John Scory, Miles Coverdale, and John Hodskin.

As the Jesuits endeavor to invalidate the succession of the English Reformed Bishops, by denying the validity of Parker's consecration, it is necessary to state the facts more minutely.

William Barlow, Doctor and Professor of Divinity, and Prior of the Canons regular of Bisham, was elected Bishop of St. Asaph, by royal license, dated Jan. 7, 1535, 27th Henry VIII. The royal assent being given February 22d, he was consecrated and confirmed in his See by the Archbishop, Feb. 23d. Richard Rawlins, the 80th Bishop of St. David's, having died on the 18th of February, 1535, Barlow was translated to that See in the month of April following, which, as the year began at the Vernal Equinox, was early as 1536. The Archbishop's act of Confirmation is dated April 21, 1536, Ao. 28. Hen. VIII. William Knight, the 45th Bishop of Bath and Wells, died Sept. 29th, 1547, and Barlow was again translated by virtue of letters of patent of Edward VI., dated Feb. 3, 1548. He continued Bishop of Bath and Wells, till the accession of Mary, when he fled to Germany, and continued to live there in poverty and exile till he was recalled by Elizabeth. During the eighteen years of his Episcopate in the Sees of St. David, and Bath and Wells, he was present and assisting at several of Cranmer's consecrations. John Christopherson, the 41st Bishop of Chichester, died Jan 1st or 2d, 1557–8, and Barlow was elected his successor; but as Cardinal Pole died Nov. 17, 1558, the same day on which Queen Mary died, the See of Canterbury was vacant, and consequently there could be no confirmation of Barlow's election by the Metropolitan, as the law required. For this reason, in Elizabeth's commission to consecrate Parker, dated Dec. 6, 2d Eliz. (1559) he is styled "William Barlow, some time Lord Bishop of Bath and Wells, now elect of Chichester." The consecration of Parker took place Dec. 17, 1559. The royal assent was given to the election of Barlow, Dec. 18, 1559, and on the 20th of December, he received the confirmation of the Archbishop. The temporalities were restored to him on the 23d of March following, or the beginning of the New Year. He held the See of Chichester till his death, which took place August 13th, 1568.

John Hodskin, consecrated Suffragan of Bedford, Dec. 9, 29th Henry VIII., by John Stokesley, Bishop of London; John Hilsey, Bishop of Rochester; and Robert Warton, Bishop of St. Asaph.

It is a well known practice of the Church of Rome to consecrate Bishops without Sees, giving them a foreign title. Such had been the practice therefore in England; but on the breach with Rome, certain English towns were appointed for suffragans, and none were afterwards consecrated with foreign titles. The name of John Suffragan of Bedford, often occurs in the Register as present and assisting at the consecrations in the reign of Henry VIII.

John Scory, consecrated Bishop of Rochester; *Miles Coverdale,* consecrated Bishop of Exeter, 30th August, 1551, by Thomas Cranmer, Archbishop of Canterbury; Nicholas Ridley, Bishop of London; John Hodskin, Bishop of Bedford.

Nicholas Ridley was consecrated Bishop of Rochester; Sept. 5, 1547, by Henry Holbeck, Bishop of Lincoln; John Hodskin, Bishop of Bedford; and Thomas ——, Bishop of Sidon. On the deprivation of Bonner in 1549, he was translated to London.

John Scory was translated to Chichester by royal letters patent, dated May 23, 1552, deprived by Mary on her accession, and promoted by Elizabeth, at the beginning of her reign, to the See of Hereford. He sat nearly 26 years, and died June 26, 1585, in his 90th year.

Miles Coverdale was consecrated Bishop of Exeter, instead of John Voysey, (alias Harman,) one of the Bishops present at Cranmer's consecration. He retired from his See at the commencement of the Reformation, but did not resign it till he was required to do so in 1551. Coverdale held the See about two years; but when Mary came to the throne, he was driven into exile, and Voysey, though more than one hundred years old, restored. On the death of Voysey in 1555, in his 103d year, James Turberville was nominated as his successor by the Queen, and consecrated in 1556. On the accession of Elizabeth in 1558, he was deprived, but allowed to spend his days in liberty and peace. Miles Coverdale returned to England, but was unwilling to resume his See. William Alley was therefore consecrated Bishop of Exeter, July 4, 1560. On the third of March, 1563, Coverdale was collated to the benefice of St. Magnus near London Bridge, and died May 20th, 1565.

In my next letter, I shall conclude what I have to say on the English succession.

S. FARMAR JARVIS.

THE ORIGIN AND MEANING OF THE WORD "CATHOLIC."

Experience has long since told us, that there is much in a name. In the history of no name, perhaps, has the truth of this proverb appeared more evidently than in the title of "Catholic." The word, as most of our readers well know, means universal; and, as truth is the same all over the world, and always, it should be held alike by all who profess the Christian faith: so that the Catholicity of any doctrine should be an evidence, to a considerable extent, of its genuineness. This, however, the Romanists alone, of modern Christians, seem fully to have understood; they have never ceased to lay claim to the title for the Church and doctrines.

We of the Church of England have been rather inconsistent in the matter. That Catholicity was a true mark of the Church was indeed well known to those excellent men who purified our portion of the Church from the corruptions of Rome. So the word is used several times in our Liturgy, and for more than one hundred years after the Reformation our Divines invariably claim the character of Catholicity for the Church of England. In that dark period of our Church History, however, which followed the Revolution of 1688, the importance of the name appears very generally to have been lost sight of, and almost to have become ridiculous in men's eyes, from the preposterous claim to it asserted by the Romanists. So far in truth had ignorance upon the subject spread, that Romish Priests are credibly stated to have made more than one convert in Ireland by this simple fallacy: "The Catholic Church must be the true Church, for you pray for it in your Liturgy; ours is confessedly Catholic, therefore, ours is the right Church."

It is now some years since the attention of learned and pious men has been more generally directed to ecclesiastical history; and the proper Catholicity of the Church of England has in consequence been strenuously re-asserted. The argument could not be without weight against Dissenters; for they, as is well known, made no pretensions to the title, but ridiculed it.

Here then comes the curious part of the story. Finding that an acknowledged want of Catholicity was becoming in the minds of thinking people a serious objection to their new-fangled tenets, they have invented this ingenious device. I call it ingenious, and am willing to give them full credit for the discovery. They now adopt the word, in another sense, for themselves, hoping, partly by bringing the word into disrepute, and partly by bewildering people's minds by the use of the two senses, to throw it back into the obsoleteness from which it so lately recovered. Moreover, the new sense which the word bears in the dissenting vocabulary is so cunningly chosen, as while it possesses some semblance of truth to captivate the superficial observer, in reality it expresses the very opposite of its proper ecclesiastical signification.

In the old sense, the Catholic doctrines or verities were the great essential truths of the Gospel, which, how considerable soever might be the differences in non-fundamentals, were agreed upon by all who named the name of Christ,—so that the more Catholic any doctrine was, the more distinctively Christian was it. Now, contrariwise, the less Christian any doctrine is, the more Catholic would it be called; thus, the doctrine of the Trinity, as compared with Deism, wants Catholicity; inasmuch as the latter is common to the Christian, with the Jew, the Unitarian, and the Mahometan; while the other is peculiar to a section of the Christian world. It would be difficult perhaps to specify a more ingenious perversion of the sense of any word. The same process is now attempted with the word "Church."

"I shall now briefly trace the history of the word "Catholic" in its legitimate ecclesiastical sense. Its nearest equivalent in the English language is "Orthodox." It was used of old to denote the doctrines of the Church as opposed to those held by heretics. Thus an epistle of Constantine the Great, preserved by Athanasius, addressed to the orthodox party at Alexandria, is headed "To the Catholic Church in Alexandria." And the Emperor Justinian explains expressly that the term was meant to indicate those "who held the evangelical doctrine of the Trinity in Unity, and conformed to the Apostolic discipline."

But the word is of much older date. It is first used in relating the martyrdom of Polycarp, A. D. 118, where we are told that he prayed for "the Catholic Church of Christ." And that the expression implied not universality in extent, but orthodoxy in faith, appears from what follows in the same narrative, he being there styled "the Bishop of the Catholic Church in Smyrna."

It may be as well to add the authority of Bishop Beveridge: "Although the word properly signifies universal, yet the ancient fathers commonly used it in the same sense as we do the word orthodox, as opposed to the heretic, calling an orthodox man a Catholic, that is, a son of the Catholic Church; as taking it for granted that they, and they only, which constantly adhere to the doctrine of the Catholic or universal Church, are truly orthodox; which they could not do, unless they had believed the Catholic Church to be so. And beside, it is part of our very creed that the Catholic Church is holy, which she could not be, except free from heresy, as directly opposed to true holiness."

It has been well said, in reference to the dissenting use of the word, "There is a kind of Catholicism of opinion which honors truth in the same way as he who marries many contemporaneous wives, honors marriage; or as the man honors property who appropriates as much as possible of his neighbor's."—*The Church Magazine.*

THE CHURCH OF ENGLAND BUILT ON THE PRIMITIVE MODEL.

From a Sketch of the Church of the two first Centuries, by the Rev. J. J. Blunt.

Thus have I brought before you, in as concise a shape as I could, the leading features of the Primitive Church of Christ, as we gather them from those who are usually termed the Fathers of the two first Centuries; and I have made it appear, I trust, that it was not the loose society some seem to think it, without cohesion of parts, or unity of purpose, but that it had its *regular succession of ministers,* (and those of the *three orders,*) whereby the qualification of the teacher to instruct was secured, duly appointed; its *discipline,* whereby heresy and schism were excluded, duly observed; its *forms of worship,* whereby the rash utterance of unadvised lips was guarded against, duly composed; and yet that it was no Church of mere ritual, but that its *doctrines,* whilst conceived in all soberness, were also those which plain people must understand to be the great doctrines of St. Paul: the *corruption* of our nature, though the degree of it is left undetermined; the need of the *Holy Spirit to restore it,* the Holy Spirit communicated as at other times so mainly at the *Sacrament;* and the *Incarnation, Cross,* and *Passion* of God's blessed *Son,* whereby this and every other good gift from above was worked out and won for us.—In all which particulars, the Church of England has no reason to shrink from a comparison with those days. For as I have made my argument tributary to the illustration of our Church as I have proceeded, so would I desire in the end, and upon a general review of my subject, to leave the impression on your minds, more especially in this season of reproach, that our Church is built upon the primitive model, allowance only being made, in common fairness, for such unessential differences as a change of time and circumstances may have dictated. For whatever may be alleged by enthusiasts against the structure and the forms of the Church of England, as restrictive and chilling, they will be found to be no straiter than is necessary to prevent confusion of doctrine and practice, and to secure peace in both; whilst the great evangelical truths of Scripture, no sectary, however ardent, can proclaim more unreservedly and insist on more perseveringly than does she.—So that if at any time the preacher, forgetful for a moment of his commission, provide an essay and not a sermon for his flock, the spirit of his Church, as breaking forth in her Homilies, her Articles, her Liturgy, rises up and rebukes him; and thus eventually the pulpit, if for a season it chance to fall under other influence, recovers itself, and is restored to the faithful service of that Gospel, which our Reformers made to assert itself in every line that they penned.

God grant that we her ministers may be only true to her; act up to her spirit, work her theory out; recommend her to the people by presenting her unto them as it were in a sensible shape, (as the internal evidence of all her services proves it was meant to be,) that she may stand before them in all the beauty of activity and life; and sure I am, that in so doing, we shall also be true to Christ's Church upon earth; we shall do all things decently and in order; we shall pray with the understanding and heart; we shall rest in a sound and settled faith, nor be beaten about by every wind of doctrine; and in our public and private ministrations, in the temple and in every house, we shall cease not to teach and preach Jesus Christ.

IMPURITY AND LICENTIOUSNESS.

If there be any sin which more than any other pervades and lays waste the whole spiritual frame—destroying the quick sense of shame and the prompt sensibilities of virtue—it is surely that of impurity and licentiousness. Admit it but once, and every scene and every object will be tainted and discolored by its influence. Toil or pleasure, engagement or recreation, the light flow of social converse, or the most solemn rites and duties of religion,—all will remind you of its corrupting sway. Admit it, and the quiet charms of life will vanish; the affections will run to waste; the kindly susceptibilities of the heart will be repressed; there will be no taste for mental, none for religious pleasure; every high resolve, every generous feeling, will be smitten with a sudden blight; decay will fasten upon their root, and their "blossom will go up as the dust." And well might the royal penitent, as he began to feel that deadly change, perceive how truly "to the impure all things" become "impure:" well might he exclaim, "Create" and "renew,"—form, as it were, and fashion afresh, mould again, as when thy pure Spirit was breathed into this mortal clay,—"Create a clean heart, renew a right spirit within me."—*Rev. J. A. Jeremie.*

THE HARDENED HEART.

There are those who, having long neglected prayer, are at length, even when roused to a sense of their danger, unable so to compose their thoughts as, in an orderly and acceptable manner, to ask mercy from their offended Creator. There are those who appear to have lost even the perception of right and wrong; men so long accustomed to evil that the very thoughts of Heaven are more painful to them than those of Hell! How often do we meet with aged men who, tottering on the brink of the grave, pursue the sinful follies of youth, not for any pleasure they derive from them, but to shut out, by their means, the more dismal thoughts of futurity! How often those who tremble at the wrath to come, without resolution to attempt an escape from it, and by whom the calls of religion are answered in no other light than as coming to torment them before the time.

And these had once their day of grace! these once experienced the blessed visits of God's spirit! these once heard the voice of their Father most lovingly calling them to repentance! Yea, for these Christ died, and for these, had not themselves rejected the privilege, the gates of Heaven would have rolled back on their starry hinges, and there would have been joy for their reception among the angels of God Most High!—*Bishop Heber.*

THE MAJESTY OF THE LORD.

How great and glorious our God is, who is in himself incomprehensible, appears best by the glorious greatness of his works. If he builds, it is a world, heaven and earth, and the fulness of both. If he gives, it is his only Son out of his bosom, the brightness of his glory, and the express image of his person. If he rewards, it is a crown, it is a whole heaven of glories. If he be angry, he sends a deluge; opens the cataracts of heaven above, and breaks up the foundations of the great deep below, and pours forth whole floods of vengeance: or else he rains down hell out of heaven, and in a moment turns a land like a garden of God into a dead sea, and a lake of brimstone. If he discover himself by any overt expression of his power, though the intention be mere mercy and loving kindness, mortality shrinks from it, and cannot bear it. When his glory descends on Mount Sinai, the people remove, and stand afar off, and—"Let not God speak with us (say they) lest we die:" and "Depart from me, O Lord," saith St. Peter, amazed at that miraculous draught of fishes. How much more should the inhabitants of the world tremble before him, when his great and sore judgments are in the earth: Tremble, thou earth, at the presence of God, (saith the Psalmist,) even when he improves the hard rock into a springing well; much more when a fruitful land he turns into barrenness, or a stately city into ashes, for the wickedness of them that dwell therein. I am horribly afraid, saith David, for the ungodly that forsake thy law; and I exceedingly fear and quake, said Moses, at the giving of it; but when our Lord shall come again to require it, the powers of Heaven shall be shaken too; the angels themselves, (as St. Chrysostom interprets,) though pure and innocent creatures, shall tremble to see the severity of that judgment. How much rather ought we, wretched creatures that we are, conscious to ourselves of dust and sin, to tremble and quake at the wrath of this dread Lord of the universe; at whose voice alone the great emperor Caligula runs under the bed; and the mighty Belshazzar's loins are loosed, and his knees knock one against another, when God but writes bitter things against him on the wall.—*Archbishop Sancroft.*

BETHLEHEM.

We started again at noon, following the ancient road, along the brae side, and between corn-fields, olive groves, and vineyards, each with its watch-tower, the stones carefully gathered out, and fenced in with a stone wall as in the days of David, Isaiah, and our Saviour.—At two we stopped at a place called Derrwuh, evidently an ancient site, and continued for some hours winding among hills, presenting the same monotonous but pleasing scenery. It was a lovely evening, the birds were singing sweetly, and numerous flocks of sheep and goats were cropping their evening meal as we drew nigh to the city of David, who so often must have fed his flocks on those very hills,—the scene too, just as probably, of that apparition of the heavenly host, who proclaimed to the humble shepherds of Bethlehem the birth of the good Shepherd, David's namesake,—"The Beloved" of God—in those blessed words, "Glory to God in the Highest, and on earth peace, good-will towards men."

At half-past seven, that evening, we reached Bethlehem. It stands on the slope of a hill, of difficult ascent, at least by night. The stars were out, but it was still unusually light as we entered the town, and proceeded to the Spanish Convent, a large fortress-like building, where we were kindly welcomed, and ushered into a very handsome apartment. The venerable Superior presently came to see us, and grew very talkative. He honored us with his company to breakfast the next morning, and we afterwards visited the church, and the supposed cave of the Nativity, gorgeous all—but what most touched me was the simple tribute of several little children, who, speaking in a whisper, and with awe in their faces, lighted their little bodkins of tapers at the large candles, and stuck them at their side. The solemn chanting, the procession of the dark-robed monks, the confessionals, with all the pageantry I had been familiar with in Italy, so strangely blended with the turbans and oriental costume of the Armenian, Arab, and Greek Christians,—one might have fancied that the east and the west had met by common consent, to worship the star of Israel at its rising: but, alas! it was St. Mark's worship they were celebrating that morning, and the prostrations I witnessed on the spot said to have been knelt upon by the Magi, were to the Virgin Mary—not to our Saviour.—*Lord Lindsay's Letters on the Holy Land.*

LOVE OF EXCITEMENT.

Our times are distinguished by what is called a love of excitement; in other words, by a love of strong stimulants. To be stimulated, excited, is the universal want. The calmness, sobriety, industry, of our fathers, have been succeeded by a feverish restlessness. . . . . Even religion partakes of the general restlessness. In some places, extravagant measures, which storm the nervous system, and drive the more sensitive to the borders of insanity, are resorted to for its promotion. Every where people go to church to be excited, rather than improved.—*Rev. Dr. Channing.*

ST. MICHAEL'S DAY.

The English custom of gracing the board with a goose on this day, is said to have originated with Queen Elizabeth, who was partaking of that dish on the feast of St. Michael's, when she received the welcome news that the naval power of Spain was no more. By some, however, the custom is traced as far back as the reign of Edward IV.

DRUIDIC HEAVEN AND HELL.

In the palace of Woden, the souls of such heroes as fell in battle, enjoyed supreme felicity. The day is spent in hunting, and imaginary combats, and at night, they feast on the most delicious viands, served up by nymphs of never-fading beauty.

Hell is named Isfurier, or the *Island of Cold,* a region which no ray of the sun ever visits. There serpents sting, lions and wolves devour, but the wretched never enjoy the privilege of dying. They are eternally tortured. The most criminal are confined in caverns filled with snakes, the roofs of which constantly distil poison.

When Peter the Hermit was preaching the Crusade, he was accustomed to exhibit a banner, emblazoned with the letters H. E. P., the initials of the Latin words "Hierosolyma Est Perdita,"—(Jerusalem is lost.) Many, who knew not the signification of it, pronounced the whole as one syllable—Hep. When a Jew was found in the streets, the followers of the hermit raised the cry, "Hep, Hep, Hurra!" and hunted him down. It thus became the war-cry of the crusaders, but now serves quite another purpose.

The fineness which a hymn or psalm affords,
Is, when the soul unto the lines accords.

Herbert.

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Sept. 28tf

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ERASTUS ROOT, President.
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